THE LIFE OF LOUIS HARMS

BY

H. J. SCHUH, D.D.

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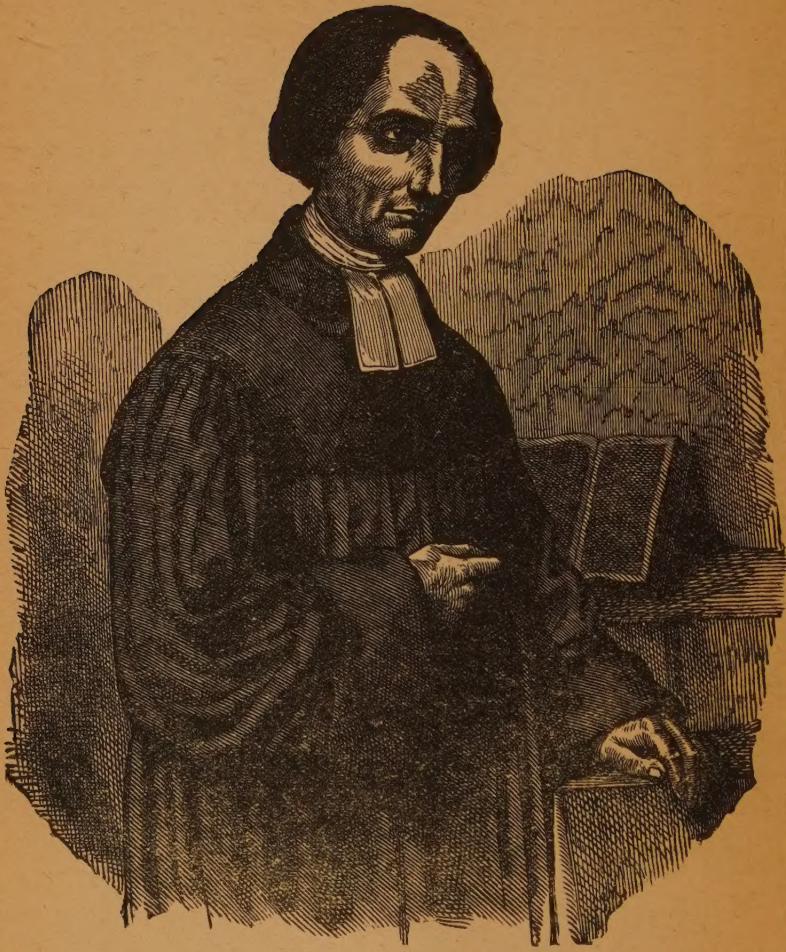

LOUIS HARMS

THE LIFE OF LOUIS HARMS

The Founder of the Lutheran Mission Society at Hermannsburg, Germany

By H. J. SCHUH, D.D.

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CONTENTS

		PAGE
INTRODUCTION		7
CHAPTER I.	Parentage and Childhood	15
CHAPTER II.	At the University	25
CHAPTER III.	Harms as a Private Teacher	34
CHAPTER IV.	Harms as Pastor at Hermannsburg	45
CHAPTER V.	Founding of the Hermannsburg Mission	55
CHAPTER VI.	Sending Out the First Missionaries	66
CHAPTER VII.	The "Candace"	77
CHAPTER VIII.	Growth of the Mission	88
CHAPTER IX.	The Mission Festivals	102
CHAPTER X.	Harms' Literary Activity	111
CHAPTER XI.	The End	122

LIST OF ILLUSTRATIONS

LOUIS HARMS ..... Frontispiece

THE OLD CHURCH AT HERMANNSBURG ..... opposite page 80

THE NEW MISSION HOUSE ..... opposite page 81

THE CANDACE ..... opposite page 96

GRAVE OF LOUIS HARMS ..... opposite page 97

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Introduction

Character and nationality are very closely related. What a man is, depends, to a great extent, on where he hails from, because we are all very much influenced by our surroundings. Very much depends on whether a man is a European, an Asiatic or an African, yes, even on whether he is a Scandinavian, German, Frenchman, Spaniard or an Italian. To properly understand a man's life and to appreciate his labors it is important to know his antecedents. Every man is, of course, an individual, but every individual is more or less influenced by the race from which he sprang and the family in which he grew up.

The man, a sketch of whose life and labors we are hereby presenting, was a Hanoverian, from the Lueneburg heath, where the old Saxon blood has been preserved as pure as probably anywhere in the world. He himself says: "I am a Lueneburger, body and soul; there is not a country in the world that I would prefer to the Lueneburg heath; and, next to being a Lueneburger, I am a Hermannsburger

and believe that Hermannsburg is the best and prettiest village on the heath."

The Gospel has been preached in Germany for over a thousand years. The old Germans were a very hardy race. When Christianity began its triumphal march through the world, they roamed about in the forests and swamps of Europe as the terror of their enemies, and lived largely by agriculture and the natural products of forest and stream. They worshiped the powers of nature in Wodan, Thor, Freya and Hertha, but never made images of their gods and never built temples for their worship. Sacred groves were their temples and prisoners of war were the sacrifices they offered. They were everlastingly at war, not only with their neighbors, but among themselves. It was deemed a disgrace for a man to die a natural death. The only honorable death was to die in arms and on the battlefield. Walhalla, with its happy hunting grounds and endless drinking bouts, was open only to him who died fighting. They were inveterate drinkers and gamblers but had a high regard for sexual purity and were faithful to their friends and leaders.

To these savages the messengers of peace, bearing the Gospel of Christ, came from Ireland, England and Scotland. It was a hard

struggle to bring these wild, roving savages under the yoke of Christ; to wean them away from the worship of the gods of war, from their cruelty and hatred, to faith in the living God who made heaven and earth and whose love induced him to give his only begotten Son as a sacrifice for the sins of the world. It was an awful task to change their hearts from cruelty and revenge to love, even to love of their enemies.

Among all the German tribes the Saxons of northern Germany held out longest in their opposition to the Gospel. Often, after untold labor and hardships, when churches and cloisters had been built, the Saxons, in savage hatred of their enemies, the Franks (who had become Christians and were trying to extend the territory of the church), would burn down the churches and murder the priests and monks. At last Charles the Great, after thirty years of bitter warfare, conquered the Saxons, and their leader Widukind consented to be baptized. This was in the year 785. But it required years of patient teaching to imbue this fierce and warlike tribe, which so tenaciously clung to the religion and customs of their ancestors, with the spirit of the meek and lowly Jesus. By the grace of God, it was accomplished. Christianity was accepted not

only as a matter of form, but the Savior never had any more faithful followers than the descendants of these old Saxons who so long and so stubbornly refused to accept Him as their only hope in life and death.

In the course of time the whole Christian world became subject to the pope, who passed as the visible representative of God on earth. It is a sad story, that reign of ignorance and spiritual tyranny which, for centuries, held sway over men's consciences. At last, in the providence of God, the day of deliverance came. Dr. Martin Luther, led by the Spirit of God, cleared away the rubbish of centuries and brought to light the pure truth of the Gospel. It began to spread all over Germany. And, when our fathers confessed the truth of the Gospel at the Diet of Augsburg, Duke Ernest of Lueneburg was one of the signers of that memorable document, the Augsburg Confession, the oldest Protestant confession of Christendom. The evangelical doctrine was universally accepted in northern Germany and this section has ever since been a stronghold of Lutheranism.

This was the soil in which our hero grew up. For nearly four centuries the pure doctrine of Christ and his apostles had been preached

and taught to one generation after another. The sterling qualities of the old Saxon race had been permeated by the spirit of the Gospel. Here was a people who feared, loved and trusted in the living God, a people who revered God's word and were willing to walk in the ways of the Lord.

The Lueneburg heath, with Hermannsburg as its center, was not on one of the highways of the world. It was rather a secluded part of the country. The people lived on their farms in comfort and yet not subject to the temptations which usually come with great wealth. They were an industrious, economical and plain-living people. God had called them to a great work, and Louis Harms, their pastor, was to be their leader. It is strange to note how God does things. Here was a community of plain farmers whom God used to initiate and carry out one of the great missionary enterprises of modern times. From their own number they sent out into Africa, Asia, Australia and America missionaries and ministers of the Gospel to build up the kingdom of Christ in the hearts of men. Without great schools of learning, without teachers who had a world-wide reputation for scientific training, without great wealth or worldly culture, they developed a mis-

sionary activity which ranks high in the annals of the church. Does it not remind us of primitive Christianity when every Christian was a missionary and the business of missions was the chief concern of every congregation? How different things are in our day when many a congregation considers the work of missions an "outside affair," a thing which Christians can either do or leave undone at their option. The history of Hermannsburg plainly shows that it is still God's way: "Not by might, not by power, but by my Spirit, saith the Lord" (Zech. 4, 6). When Jehovah wants to accomplish great things he can do it through very insignificant instruments.

In compiling this biographical sketch the author made free use of a life of Louis Harms written by his brother, Theodore Harms, ninth edition; "Louis Harms, the Mission Man," by W. Wendeburg and "Hanoverian Mission History" by Dr. George Haccius, three volumes. It was all interesting reading and the most difficult part about it was, out of the mass of material, to select just enough to fill this modest volume without going beyond the limit which had been set by the publishers. Just at this time when our people are beginning to wake up on the subject of foreign missions the life of such a man as Louis Harms should be

an inspiration and an incentive to do great things for Him who "hath called us out of darkness into his marvelous light." What greater things can we do than to fill the earth with the knowledge of the Lord?

Chapter I

Parentage and Childhood

THERE ARE NO people on earth to whom we owe more than to our parents. Through them God gave us life and preserved it through all the helpless years of childhood. We could not have existed a single week without the fostering care of mother and the protecting hand of father. From them we received our first impressions whether for good or evil. They laid the foundation of our character. What we are we owe, next to God, to father and mother.

The ancestors of Louis Harms for generations back had been farmers, of Lutheran stock, living on the Lueneburg heath in Hanover, Germany. But his father, Rev. Hartwig Christian Harms, was pastor at Waldsrode, where Louis was born, and then at Hermannsburg, where he spent the greater part of his life. The elder Harms had been induced to study for the ministry against his own inclination. In those days a boy had little to say in the choice of a life calling; his parents determined

that. Their son wanted to become a soldier, and, as far at least as his physical build was concerned, he would have made a good one, for he was six feet six inches tall. But his parents disliked the life of a soldier, it was too dangerous. Just at that time Germany was overrun with soldiers from many lands. It was the time when Napoleon was posing as world conqueror, and there was opportunity enough to see at first hand the rudeness, cruelty and often brutality of military life. So the Harmses determined that their son should be a minister of the Gospel, which, in their estimation, was the highest calling a man could choose.

In their home there was the strictest kind of discipline. Absolute and prompt obedience was required, and this obedience was enforced ofttimes by methods which we would consider questionable. On one occasion Christian, having been guilty of some misdemeanor, was compelled to memorize the whole 119th Psalm. This kind of discipline, of course, did not fill him with love for the Word of God. It must have had rather the opposite tendency. And yet, the boy grew up to be a God-fearing man although he lacked that depth of piety which should characterize a minister of the Gospel.

He was, in his way, a faithful pastor. On one occasion, at Waldsrode, when soldiers came

to town and looked for quarters an officer appeared at the schoolhouse where Rev. Harms was teaching and demanded the use of the building as a lodging place for his soldiers. Harms answered: "There are rooms enough in the town without taking the schoolhouse. I can not dismiss my school for this purpose," The officer threatened to use force if Harms did not yield. The pastor drew himself up to his full height and answered: "You shall enter this schoolhouse only by passing over my corpse." The officer withdrew. He had no desire to risk the consequences by using force.

When the farmers moved him and his family to Hermannsburg, they said: "You will find plenty of work. The congregation is in bad shape." And they were not mistaken either. At one of his first weddings, which was held in the church, the whisky bottle was passed around while the wedding party was standing before the altar. The pastor, stepping down, grabbed the man in whose hand the offensive bottle was by the throat, and said in a thundering voice: "Aren't you ashamed thus to serve the devil in the house of God? If this occurs again I will refuse to perform the marriage ceremony." He was a man of unusual courage.

Louis Harm's mother was Miss Lucy Dorothy Fredericke Heinze. She was a woman of excellent domestic qualities. Strong and active, she managed her household with great precision. She, too, possessed great courage. Once when a French officer was quartered in the house and behaved unseemly, she called to the maid: "Margaret, come and help me throw the stuff of this Frenchman onto the barn floor." And they did, and the officer mutely submitted. She had a great aptitude in story-telling, and by this method imparted many important lessons to her growing children. She was a God-fearing woman, although there were no family devotions in the home over which she presided. The parents feared these devotions might result in mere formalism instead of being a means of cultivating true piety. In this, of course, they were mistaken, but they meant it well and in their way tried to bring up their children in the nurture and admonition of the Lord.

The parents were thoroughly devoted to each other as husband and wife by the bonds of love, with the fear of God being the ruling principle in their home. They did not fondle their children, nor treat them as toys to be played with, but looked upon them as a sacred trust for which they must give an account at

the last great day. They provided plain but healthy food and decent clothing, avoiding all finery. In the home in which Louis Harms grew up two virtues were especially cultivated: obedience and truthfulness; to his father nothing was more detestable than a lie. His parents were not wealthy and it was with many privations that they provided for the education of their children, especially their two sons, Louis and Theodore, who studied for the ministry. Still, they willingly made the sacrifice because they lived for their children and believed they could do the world and the church no greater service than by equipping them to be of some use to their fellow men. With them it was not a question of placing their children in a position where they would not have to work for a living but of making it possible for them to properly fill whatever place God in his providence would assign.

This was the home in which George Ludwig Detlef Theodore Harms was born at Waldsrode, May 5, 1808, as the second oldest of ten children. This home appreciated the word of the Psalmist, speaking of him that feareth the Lord: "Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants round about thy

table." This was before the days of race suicide and birth control. Children were still welcome and looked upon "as an heritage of the Lord; and the fruit of the womb" as "his reward."

Louis was a hearty, well built, active child, with unusual mental endowments. He was nine years old when the family moved to Hermannsburg, which was, in the providence of God, to become the scene of his future life's work. In order to augment a meagre income and provide for the growing family his father taught a private school in which Louis also was a pupil. The boy had an unusual memory. To memorize a poem of sixteen to twenty pages he needed to read it over but a few times and then could repeat the poetry verbatim.

He was especially apt in Latin and one of his favorite books was Tacitus' "Germania," a work in which the author, himself a Roman, described the simple life of the Germans as a model for his effeminate and degenerate fellow countrymen. As the religious impressions which Harms had received at home were not very deep he fairly raved over the virtues, and overlooked the vices of his heathen ancestors, and almost regretted that the Germans of his day no longer worshipped Wodan and Thor. As he walked about over heath and through

forest he could, in imagination, still see the old Saxons pursuing the aurochs and bear and defending their liberty against the aggressive Romans. He could still see them condemn to death the adulterer and coward and almost regretted that he had not lived in that heroic age. Little did he dream of the life work which had been marked out for him, the work of presenting to perishing men Him who, as the Savior of the world, had dethroned all the gods not only of the ancient Germans but of all heathen nations. Little did he dream of the fact that love of the Savior who had redeemed him with his own blood should become the all-absorbing passion of his heart and that zeal for the salvation of all men should become the ruling principle of his life.

He was a fearless lad, and himself confessed later that the first time he really felt fear was when he began to realize the wrath of God against sin. He was a good swimmer and could walk forty miles a day without overtaxing himself. Though not a giant physically he was agile, active and gifted with wonderful endurance, although in after years he often overtaxed his physical powers. He was gifted in music and, not having a piano on which to practice, when he took lessons he drew a keyboard with chalk for this purpose and made

such progress that his teacher was fairly astounded. In after years singing and playing church hymns and tunes were his delight.

He was confirmed at the age of about fourteen years after a course of instruction by his father, and although he stood at the head of his class it seems to have been with him more a matter of the head than of the heart. What he learned in these years, nevertheless, was like a holy seed which though lying dormant for a while, yet in due time sprang up and produced fruit an hundred fold. In his case, too, the promise of the Lord was fulfilled: "My word . . . shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55, 11).

Although his father's preaching was strictly orthodox, yet it was little calculated to enkindle and foster true spirituality. There was enough in it to keep a man spiritually alive but not enough to develop this life into activity. Louis regularly attended the church services and the instructions given on Sunday afternoons at "Christenlehre," but all this more from a sense of duty than from a desire of satisfying spiritual hunger.

When 17 years old he was sent to the high school at the neighboring town of Celle. His

parents, having recognized his unusual gifts, determined to give him the very best education they could afford. All efforts at securing a scholarship were in vain. With a large family and their eldest son preparing for the apothecary's profession at some expense, it was a question how to make ends meet and support the second son at school. "Where there is a will, there is a way." The boy was sent to high school and kept there for two years. He passed in the entrance examination for the upper grade and was the first in his class. In two years he was ready for the university.

He always spoke highly of the school at Celle where he learned a great deal but here too it was more the head than the heart that was benefited. His teachers had overlooked what the old king of Hanover, Ernst August, had once said to the teachers at the high school in Lueneburg: "Gentlemen, it is a fine thing for you to develop the intellect but your highest aim should be to educate the heart." When Harms left the high School at Celle he could speak Latin fluently. He was well versed in all the sciences taught there but had not found his Savior. He lead an honorable and decent life, was truthful and chaste but trusted in his own works for salvation. His sense of honor was so keen that he positively refused to pre-

pare the written work for his final examination under the eyes of one of his teachers. This looked to him like casting a reflection on his honor. If they would not trust him to do the work in his room, honestly and as under their eyes, he positively refused to do it at all. His teachers yielded. He finished the work in two days and went home making the trip afoot, carrying his bundle. He received the following testimonial: "George Ludwig Detlef Theodore Harms left for the university at Eastertime 1827 with the grades: 'Entirely fit' (The very best grade) and: 'Faultless conduct.' He has been an excellent scholar in every respect. A penetrating keenness of intellect enabled him to make advancement rapidly in his academic course. His great diligence, which prompted him to do not only what was required, soon made him thoroughly familiar with the classics among whose chief authors there were but few whose works he has not read either entirely or at least in part. His Latin style is excellent, in Greek and Hebrew he excelled. He was less prominent, at least in form, as an orator. Open-hearted and honest, yet modest, he was loved and honored by all his teachers, and his morals were without blemish."

Chapter II

At the University

Louis Harms entered the University of Goettingen, Easter 1827. Aside from his traveling expenses and the money for his tuition he had but a single gold coin. His parents could give him no more. Some young men go to college with money enough to burn; their chief employment is to spend money, and many are quite successful along this line, even though they accomplish little else. Poverty, though often looked upon as a curse, is in many instances, a blessing. Money is not an absolute necessity for success in life, in fact, some times it is a positive hindrance. Harms entered the university poor in money but rich in gifts and with a determination to do his very best. This usually counts ever so much more than money.

His friends tried to get him to join one of the student unions, something like our college fraternities, so as to enjoy the pleasures of student life, but he refused. He had come to the university not for pleasure but for work.

He could not think of spending his time and the hard-earned money of his parents in idleness and beer-drinking. He had too high an ideal of life for that. With him life was a serious thing and he had come to the university to prepare for its problems.

But he did engage in fencing not only for the physical exercise it afforded but because he wanted to be prepared to defend his honor in case he would be challenged to a duel. The students at German universities had the custom of settling their disputes by fighting a duel with swords and sometimes even with pistols, as though skill in the use of weapons could settle questions of right and wrong. Many a German student bears the scars of such duelling on his face and is proud of them instead of being ashamed of the brutality and barbarism which they indicate. Harms, too, when a student had such perverted ideas of honor although he never actually fought a duel.

He was disgusted with the frivolous life of the students and could not bare to listen to a smutty story. On one occasion he threw six students down the steps from the room of one of his friends because they engaged in dirty talk. They seemed powerless in his hands, as vile cowards usually are in the hands of a man of courage. He did not enjoy a fight, but was

ready to defend honor and purity. The blood of the old Saxons ran in his veins and with them nothing was more detestable than cowardice and sexual impurity.

He lodged in the house of a dyer by the name of Tolle. Several years later when his brother Theodore entered the university and tried to secure a room from the same man, Mr. Tolle answered that he was tired of housing students. Perhaps he had had some unpleasant experiences. Theodore Harms expressed his disappointment at not being able to secure the same room which his brother had occupied. Mr. Tolle replied: "Who is your brother?" Theodore replied: "Louis Harms." "What!" exclaimed the man, "Louis Harms is your brother? You can move in tomorrow." Louis Harms had left a good name as a student and any one who bore his name was welcome.

His parents could give Louis only 200 dollars a year, and with this he was determined to make ends meet. He positively refused to go into debt. Goettingen at that time had 1,700 students and living was expensive. There was little or no opportunity for a student to earn anything on the side while pursuing his studies. The only thing to do was to cut his coat according to the cloth and that meant, at times, to cut it terribly short. While other students went to

lunch he took a walk. For a while he lived on apples and bread. And yet, he studied with might and main. He was preparing for the ministry and the requirements in those days were very exacting. No one but a well educated man could ever hope to get an appointment to a pastorate. But, aside from this, Harms was hungry for knowledge, he loved knowledge for its own sake and pursued his studies because he was interested in them.

As a theological student he, of course, specialized in theology; however, his professors did not satisfy him. They were rationalists. Rationalism was rampant at German universities in those days just as it is, to a very large extent, today. Human reason was placed above God's Word. Harms had not brought a living faith with him when he came to the university and what he heard at Goettingen was not calculated to kindle such faith. The result was that he fell into absolute infidelity, denying the very existence of God. He had not yet learned to take reason captive under faith, and went the very limit of those who refuse to believe what they cannot see. Being an honest man, he could not act the hypocrite. At home on a vacation he told his father he could not continue studying for the ministry, because he did not believe what he was

supposed to preach. He did not accept the Bible as God's Word and did not believe in the divinity of Jesus Christ. He could not think of spending his life in a calling with whose object he was not in harmony. To this his astonished father answered: "My son, I have seen a great deal in my life, and you are but an inexperienced youth. God has endowed you with great gifts. But this I have learned and believe firmly that the Bible is God's Word. There is much in it which cannot be comprehended by human reason and yet it is truth. Do not put your reason above the Scriptures. I have spent a great deal on you and did it under privations, in order that I might some day have the pleasure of seeing you in the ministry and now you want to renounce this glorious calling because you have allowed yourself to be misled."

Louis went back to Goettingen and continued his studies. He turned from his professors to the library and determined to acquaint himself with all the sciences. He had no peace of mind because he had not found his Savior. Science was now his god. He spoke Latin like his mother tongue. What was spoken to him in Hebrew he could write down in Greek. He studied Italian, Spanish, Modern Greek, Sanskrit, English, French, botany,

astronomy, theology, philosophy, philology and the natural sciences but nothing satisfied him. There is a deep longing in the soul of man which science cannot satisfy. The immortal soul cannot rest until it rests in God by faith in Him whom He has sent as the only mediator between God and man, Jesus Christ. In the providence of God Harms was to know by actual experience the utter hopelessness of unbelief because he was designed to lead many out of darkness into the marvelous light of the Gospel.

Toward the end of his two years' course at Goettingen, he came across the words of the Savior in the 17th chapter of the Gospel of St. John: "This is life eternal that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." This word of God was the light that shone in upon his darkened soul and brought him life and salvation. He saw that God is the author of all life and to know Him, as he has revealed himself not only in nature but in the Scriptures, is the source and condition of eternal life. He saw also that the highest revelation that God has made of himself is in Jesus Christ his only-begotten Son. To know Christ is to know God. To know Jesus of Nazareth as the only mediator between God and man means to be at peace with

God and to have the hope of eternal life after this world of sin and tribulations. Harms went through an experience similar to that which fell to the lot of Luther while meditating on the passage: "The just shall live by faith." It was like the sun breaking through clouds. The gloom of unbelief and despair was dispelled by the light of the Gospel.

He had found his Savior not in the lecture rooms of his rationalistic professors but in his study in meditation upon God's Word. The seed of the Gospel had lain hidden in his heart, covered under a mass of worldly learning. Now it began to germinate and soon sprang up into a living faith, such a faith as comes from daily communion with God through the study of his Word and prayer. He began to lead a life of prayer and with him prayer was not the repetition of set forms of speech but the earnest pleadings of the soul with God. From being an infidel who doubted the very existence of a divine being he became an humble child of God, a very giant in faith and a shining example of burning zeal for the glory of Jehovah and the salvation of men by faith in Christ and Him crucified. Louis Harms is a remarkable example of the transforming power of faith in Christ. In him was exemplified the word of St. James: "Of his own will begat

he us by the word of truth that we should be a kind of first fruits of his creatures." He had gone through a long and hard struggle but at last the Spirit of God had gained the victory. He became a Christian not only in name but in spirit and in truth and his whole subsequent life showed the genuineness of his conversion. Henceforth he lived not to himself but to Him who died for him and rose again.

In the providence of God he was converted just before he entered upon the active duties of life. God had prepared him for a great work. His eminent gifts and great learning were sanctified by the Spirit of God to be put to use in building up the kingdom of God in the hearts of men. Out of his own experience he could say: "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth." He had experienced that power in his own heart and knew what he was talking about when he told a perishing world: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved," but the blessed name of Jesus Christ, "true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, ... my Lord."

When he appeared for examination before the abbot Sextro, a peculiar bachelor of great learning, it was not long until the examination drifted into an argument which brought both men to their feet so that it was hard to tell which was the examiner and which the examined. When it was over Harms feared that he might have offended the old man and was a little doubtful about what testimonials he would receive. But he had hardly reached the street when Sextro sent a messenger to thank him for the great pleasure which Harms had afforded him. His rating in the examination was Number One, and that rating he kept up in all subsequent examinations. He was accounted fit to assume the duties of the Gospel Ministry in the Lutheran Church.

Chapter III

Harms as a Private Teacher

In those days it was not so easy to get an appointment as minister of the Gospel. There was always quite a waiting list of candidates to be recommended to vacant charges. With us in America the opposite is usually the case: with the rapid extension of our Home Mission work, there are usually more fields than men, and if contributions into the Home Mission treasury keep up as they should there will be no immediate danger of an oversupply of laborers in the Lord's vineyard. It is still true as of old: "The harvest is great but the laborers are few." But in those days young candidates for the ministry often had to wait for years before they were definitely called to a pastorate. These years they usually put in as private teachers in the homes of the wealthy, who could afford to give their children the special advantage of a private instructor. This gave these young candidates an opportunity of perfecting themselves in knowledge, as they were supposed to continue

their studies during these years of teaching. At the same time it also afforded them an opportunity of exercising themselves in the art of teaching—so important a part of the ministerial office. It also furnished them with the means of subsistance while waiting for a definite appointment to a pastorate. Anyone who has no liking for the instruction of children has no business in the ministry. The same Lord who commanded, "Feed my sheep," also said, "Feed my lambs." As a practical training school for the Gospel ministry, there is nothing better than to teach children the truths of God's great plan of salvation.

Harms, following this custom of his day, accepted a position as private teacher in the home of Chamberlain v. Linstrow, at Lauenburg. In this home he exerted a great influence for good and enjoyed his work. It was not a mere matter of putting in the time and drawing his salary. He recognized his responsibility as teacher of children and did his best not only to advance them in the arts and sciences but also to bring them up in the nurture and admonition of the Lord.

A child of God must not be without affliction. Up to this time Harms had never been seriously ill. He had always enjoyed the best of health. One day he was skating on the Elbe

and pushing Mrs. Linstrow before him on a sled. The ice broke. Fortunately his foot landed on a pile and there he stood for quite a while up to his waist in the ice-cold water, holding fast to the sled with the lady, who had fainted. When help came he forgot himself and ran in his wet clothes to the castle to secure dry garments for Mrs. Linstrow. His clothes froze to his body and as a result he contracted rheumatism which clung to him during the rest of his life. It was an awful affiiction but, as all things must work for good to them that love God, it served a good purpose.

In Lauenburg there were two pastors, one a man of faith, the other an unbeliever. Unfortunately, where the church was under the control of the State and pastors were State officials, this kind of thing was possible. The unbelieving pastor became the bitter enemy of Harms. The other, Rev. Catenhausen, who afterward advanced to the position of Superintendent, was his warm friend.

About nine miles from Lauenburg, at Lueneburg, Senior Deichmann was stationed and Harms often walked the distance to hear a good sermon. Walking was always a favorite pastime with him, and a walk of nine miles and back was not considered a hardship,

especially when the attraction was a good Gospel sermon.

It was now that he first began to take an interest in missions, and joined a mission circle of which he soon became the leader. The purpose of this little band was to study and discuss the work of missions, read the reports of missionaries, engage in prayer for the spread of the Gospel and gather contributions for the furtherance of the great cause. Here he first began to realize that, next to his own salvation, no Christian can be indifferent to the salvation of his fellow-men, that the same Jesus who had redeemed him had redeemed the whole world, that no one in the wide world could be truly happy without faith in this Savior, and that everyone who enjoys the blessings of the Gospel is in duty bound to bring them to others. As faith in his personal Savior grew, so his zeal for spreading the glad tidings of salvation also grew. Yet at this time he little dreamt of the part he was to play in the great work of missions as the years rolled by.

He soon began to interest himself in the spiritual welfare of those with whom he came in contact, especially by visiting the sick and those in prison. With the consent of the chancellor he called regularly at the prison, where

he found much misery but often also hearts which were open to the Gospel message. No one is hopelessly lost this side of the grave. God often snatches sinners from destruction like brands from the fire. What if ninety-nine do spurn the offer of peace and pardon offered through the Gospel — when one out of a hundred accepts salvation our missionary efforts are amply repaid. Many a jewel has been salvaged from the junk-piles of humanity.

His activity called forth the opposition of the clergy who believed that Harms was infringing on their rights and they tried in vain to get a restraining order from court forbidding this work. They themselves would not do such work! As soon as some one else undertook it they became jealous, and looked upon such activity as disorder and an infringement on the work of their calling, overlooking the fact that, in a private way, every Christian has the right of bringing the comforts of the Gospel to perishing men.

He often preached for the pastor at Lauenburg, who was hard of hearing, and acted as his substitute during the summer vacation. He preached with such fervor that people were perfectly overcome with emotion. Many were converted and turned to the Savior

in true faith; others resisted and threatened to kill this fearless preacher or break his bones. With the protecting hand of Providence over him, not a hair of his head was injured. Harms was a man of great courage: threats only made him more determined than ever to do his duty.

About this time the cholera broke out at Lauenburg. The people became panic-stricken. But Harms visited those sick with the dreadful disease and ministered to their bodily as well as spiritual wants. The Lord whom he served in these poor victims of the plague kept him from becoming infected. He was enabled, therefore, to go about among the afflicted as an angel of mercy, not regarding his own safety in his anxiety to relieve the bodily and spiritual sufferings of others. Even after he was stationed at Hermannsburg as pastor, he kept up a correspondence with his friends at Lauenburg and gratefully remembered the days spent with them in the sweet communion of the Gospel.

During his stay at Lauenburg his letters were so full of fervor for the cause of Christ that his parents began to fear he might be drifting into fanaticism away from the faith of his fathers. He assured them that their fears were unfounded, that *their* faith was

still *his* faith. In spite of this assurance, his father could not refrain from admonishing him to sobriety, and not without cause. True faith and zeal for the salvation of souls is often in danger of drifting away from the sobriety and clearness of vision which should characterize a child of God. Zeal is good but it should not be without knowledge. A Christian should never allow himself to be carried away by his feelings so as to warp his judgment and divert him from the purity of the faith.

Harms at that time did not appreciate confessional Lutheranism. He was a member of the North German Mission Society composed both of Lutherans and Reformed, a unionistic affair, which ignored the differences between these two confessions. It was quite a while before he saw that such a union, at the expense of truth, was wrong and that in doing the work of the Lord, whether at home or abroad, we should confess the truth, the whole truth and nothing but the truth. "How can two walk together except they be agreed?" How can they work together harmoniously unless they hold and confess the same faith? All this became clearer to him in after years and the mission which he founded was built on the

pure truth of the Gospel as it is confessed by our Evangelical Lutheran Church.

After a stay of nine years at Lauenburg when the children whom he had taught had all left home, Harms returned to his parents at Hermannsburg, and six months latter accepted another position as private teacher, at Lueneburg, with a prominent family named Pampel. During his short stay at Hermannsburg he won the hearts of the people by his powerful sermons and the friendliness of his character. There is nothing like kindness in gaining the confidence of the common people. The man who fails to warn me when I am in danger is not exercising kindness, he is no true friend. But kindness and uprightness must go hand in hand.

At Lueneburg Harms began to exercise quite an influence. He often preached and conducted devotional meetings, which were well attended. He visited the slums of the city and Oh! what misery and vice he found! When he preached in St. John's church the house was filled to capacity. People were hungry for the truth, but Satan soon found ways and means of hindering the good work, as he always does. There never was a good work undertaken in the world which did not call forth some kind of opposition.

In 1841, at a public service, Harms was supposed to offer prayer for the deceased queen Frederike which he refused to do in the prescribed form. He was sued for disobedience to orders and as a result the consistory forbade him to preach. Now 33 years old and still only a candidate of theology, this action of the consistory robbed him of all hope of ever entering the ministery as state pastor. It was a desperate situation, enough to completely discourage and dishearten a young man who, unlike Harms, might not have the courage of his convictions. But a year later the order of the consistory was revoked and he was again placed on the eligible list.

About this time he also received a call to a Lutheran congregation in New York City and, no doubt, a great field of activity would have been open to him in the new world, but he declined the call as his father did not wish him to leave Germany.

After a short stay at Lueneburg he returned to Hermannsburg, taught the private school of his father and assisted him in his official duties. The congregation was aroused by his sermons. After the service people would come to him seeking spiritual advice. His father did not object. In fact he encouraged them in making his son their spiritual

advisor. He petitioned the consistory to appoint Louis as his assistant since, on account of advancing age, he could not attend to all the duties of his office as formerly. The consistory agreed to his request and in 1844 Louis Harms was duly appointed as assistant to his aged father.

On November 20, 1844, he was solemnly ordained to the office of the holy ministry in the city of Hanover and, on the second Sunday of Advent, installed at Hermannsburg as assistant pastor in the old church, the foundations of which are said to have been laid nearly 1000 years ago. This was to be the field of his life work.

He had gone through a long period of preparation. It was fourteen years since he left the university and this was his first appointment to the ministry. In all these years he never lost sight of the high and holy calling to which he had devoted his life. These years of waiting were years of preparation. God was getting him ready for great things in the Kingdom. Fourteen years of waiting were quite a tax on patience. How few young men in our day would stand such a test. Patience is essential to real success in the ministry and Harms had learned his lesson well before the Lord called him to his real life work. Christ

himself was thirty years old before he began his public ministry. Luther was thirty-four years old when he published his first public protest against the errors of Rome, the beginning of the work of the Reformation. Do not imagine that you must begin early in life to accomplish great things. The safest is to follow the indications of divine providence and, above all, to be ready to go when the Lord calls.

Chapter IV

Harms as Pastor at Hermannsburg

For five years Louis Harms was assistant pastor at Hermannsburg. After the death of his father in 1849 the congregation petitioned the consistory to appoint his son as pastor and to their great joy this was done. He had grown up in the congregation and, especially during the five years in which he had acted as assistant pastor, had gained the confidence of the people to such a remarkable degree that they could not think of giving him up. There was great joy when it became known that the consistory had acceded to their request and Louis Harms was to become their pastor. He was their choice and in this case, no doubt, the voice of the people was the voice of God. Hermannsburg was to be the field of his life work.

The congregation of his home town knew him and knew him favorably. His powerful sermons as well as his godly life and fervent prayers had made a deep impression. He was kind to the poor, sympathized with the sick

and was friendly to everybody. His friendship was honest and upright. He never encouraged people in wrongdoing by being afraid of offending them.

There was a great revival in Hermannsburg, not one that savored of fanaticism, however, but one in which God's Word took hold of the people. They came to a knowledge of their sins and to faith in Christ their Savior. The people never tired of hearing God's Word. Services lasted practically all day on Sunday, and then many would gather again in the evening for an hour of devotion. The people at Hermannsburg have to a very large extent retained their love for the services in God's house. Several years ago when the author of this sketch visited the village, the regular Sunday morning service, with two sermons, baptisms and communion lasted nearly three hours and no one seemed to get tired, the children not even getting restless.

Attendance at Communion increased. Holy Communion was celebrated every Sunday and the number partaking during the year was 360% of the number of souls. The family altar was established in practically every home and grace at meals was the universal practice. Harms admonished his people to live according to the rule: "Whatsoever ye do in

word or deed, do it all in the name of the Lord Jesus, giving thanks to God and the Father by Him."

This had the effect of practically abolishing such things as dancing, theatre-going and card-playing. People lost their taste for such vain things. Their interests were centered on things really worth while, the eternal welfare of their immortal souls. They began to realize the seriousness of life as a training school for eternity and an opportunity of being co-laborers with God in the greatest work in the world, the work of rescuing perishing men from eternal destruction for the eternal joys of heaven. There is joy in heaven over one sinner that repenteth and can there be greater joy on earth than to know that "he that converteth a sinner from the error of his ways hath saved a soul from death"?

Of course, there were some who became the bitter enemies of the man who was at the bottom of this revival in religion. The tavern keepers complained that he was ruining their business, and, no doubt, this complaint was well founded. There are some branches of business which deserve to be ruined. The civil magistrates complained that the pastor condemned what they had licensed. And, in all probability, this was true. What seems per-

fectly right and proper to a man of the world may be all wrong to a conscience enlightened by the Word of God. Our standards are not those of the world. We see dangers where the world sees none. These worldly-minded people who thought the pastor was a disturbing element in the community began to persecute him. Sixty times he was sued at law for interfering with the accustomed order of things, but every time he came out victorious. He simply kept on doing his duty regardless of the persecutions of his enemies.

People came to him privately for spiritual advice, encouragement and instruction and he had an open ear and a warm heart for all. He was a real pastor, a physician of souls. These conversations were usually carried on in Low German because he felt that, to get close to his parishioners, he must talk to them in their own dialect. It is said that in no language can a man be so blunt and so loving as in Low German. The Sunday afternoon meetings, conducted in Low German, were the spiritual dessert after the main meal of the morning service. His hearers came far and near.

He was a mighty preacher, not a polished orator, but one who preached the Word of God in all simplicity. He spoke in demonstration of the Spirit and of power. His audience got

the impression: this man knows what he is talking about, he speaks from experience. His life was in accord with his preaching and his preaching in accord with his life. In all his preaching he emphasized the great essentials: sin and repentence, grace and redemption, the Word and the Sacraments, faith and good works, heaven and hell. The great doctrine of justification by faith was the heart of all his pulpit effort. But with him the faith which justifies is the faith which also sanctifies. He laid great stress on the means of grace, the Word and Sacraments, as the means through which the Holy Spirit works and maintains faith in the hearts of men. Especially was he concerned in keeping the Lord's Day, and insisted on spending the whole day for the purpose for which it was set apart, namely, rest from bodily labor, the hearing of God's Word, prayer and deeds of mercy.

The congregation increased in liberality for the various purposes of the Kingdom of God. Grown people and children vied with with each other in contributing to the Lord's treasury. Giving was considered a part of worship. There were no high-pressure methods employed to stimulate the spirit of giving. Freewill offerings were what Harms encouraged. He was not a beggar, except with God.

He never tried to shame people into giving what they would no give willingly. On the other hand, trusting that the spirit of liberal giving would be enkindled and encouraged, he did try to warm their hearts with the love of Christ who gave Himself for us an offering and a sacrifice to God. He was not disappointed. Seldom has the spirit of liberal giving manifested itself to a greater degree than in Hermannsburg during the pastorate of Louis Harms.

And yet, there were many who refused to submit themselves to God's Word and the leadings of His Spirit. Not all Hermannsburgers were true Christians. There were tares among the wheat, as there always will be in the visible Church. Hermannsburg was not heaven on earth. A mighty change, however, had been wrought in the congregation: God's Word had gained the mastery.

Harms was not only a mighty preacher but a true pastor, who faithfully looked after the spiritual welfare of the individual souls entrusted to his care. He was especially faithful in visiting the sick and bringing them the comforts of the Gospel. At many a sick bed and deathbed he was welcomed like an angel of God. He was honest with the sick, admonishing them to repentance and faith. Where there

was imminent danger of death he was not slow to speak of it; he endeavored to prepare the patient for his end, which could be one of peace and hope only through firm reliance in the blood of Jesus Christ the Son of God, which cleanseth us from all sin and opens to us the gate of Heaven. He never tried to comfort the sick with a false hope and never tried to fill their souls with undue alarm. There were many instances where God heard his prayers at the sick bed, and restored to health and strength those for whom he pleaded at the throne of grace.

He knew every soul in his congregation. When Holy Communion was celebrated every communicant announced himself personally. This gave an opportunity for personal conference, for advice, admonition, instruction and comfort as occasion required. He was a true spiritual physician, before whom his parishioners made a clean breast of things, knowing that their pastor would never betray the confidence reposed in him. It is not to be supposed that these interviews were the occasion for the compulsory confession of each individual sin but they did give opportunities for the unburdening of troubled consciences before the servant of the Lord, whose business

it is to minister not only to the whole flock but also to each individual.

Harms was a man of prayer and did all his work in the spirit of prayer — that spirit which looks for wisdom from on high and submits itself to the leadings of God's Spirit instead of going its own way. Patience, courage and resignation, which are so essential to success in the ministry, all belong to the good and perfect gifts which come from above, "from the Father of lights, with whom is no variableness, neither shadow of turning," but which come in answer to earnest, persistent and believing prayer. With him prayer was not the repetition of set forms of speech, but the earnest pleadings of the soul with God. As a child he already had been on speaking terms with his heavenly Father. He lived in the spirit of the Apostle's admonition: "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." Phil. 4, 6.

He enjoyed the full confidence of his people. They trusted him implicitly and willingly followed his leadership. His unbounded liberality made him the friend of the poor. He was always ready to help where help was needed but was very careful not to pauperize anybody because he firmly believed in the

apostolic rule: "He that will not labor neither shall he eat." He loved children and was deeply interested in the development of their spiritual life. He fed not only the sheep but the lambs of his flock. When visiting the sick he usually went afoot, though it often meant miles of walking, sometimes through mud and slush. His pastoral calls were not mere social visits to do justice to the cooking ability of the housewives of his parish. For this he had little time and less inclination. In his congregation he was like a father among his children. All his time and all his strength belonged to his people and were spent in their service. He lived for his flock.

Harms usually wrote his sermons except when he was overloaded with other work. No pastor should allow anything but the direst necessity to interfere with the most careful preparation for his pulpit efforts, because on the pulpit he is to be the mouthpiece of God as the Savior says: "He that heareth you heareth me." What an awful responsibility this places on those who are publicly to preach and teach God's Word. The printed sermons of Louis Harms are models of popularity, simplicity and forcefulness. They are brim full of Gospel truth presented in a style intelligible to the man on the street, the farmer, the

housemaid and the child. He usually called things by their right names and no man needed long to be in doubt on which side of a question he stood.

Physically he was not a giant. He was about six feet tall and rather slim in build, but his iron will often forced his body to undue exertion. He often scarcely took time to eat and sleep so absorbed was he in the work to which God had called him. His work of caring for the congregation of 1,300 communicants at Hermannsburg alone would have been sufficient to keep an ordinary man busy. Besides this he carried the load of the mission of which he was the leading spirit for sixteen years. Toward the end of his career he was troubled with dropsy in addition to the rheumatism with which he was afflicted ever since that ice-bath in the Elbe at Lauenburg. Undaunted he insisted on preaching even though he had to be taken to church in a wheel chair. During his last illness he once said to a friend, "I cannot pray to get well but I do pray that God may let me preach as long as I live." The Lord heard this prayer. Only one Sunday before his death did he miss preaching.

Chapter V

Founding of the Hermannsburg Mission

The Lutheran Church of Germany was late in taking up the work of foreign missions. From the beginning she was called upon at home to defend the purity of the faith against Rome, rationalism and fanaticism. This may, at least in part, account for her late entry into the field. However, the first Protestant missionaries who went to India were German Lutherans, but they had gone under the auspices of Denmark.

Gradually the Lutherans in Germany began to realize their obligations toward the heathen. It was especially the institutions of August Herman Francke at Halle in which the missionary spirit was cultivated. In time this spirit began to assert itself in other parts of the Lutheran church in the land of her birth, until she became quite an active factor in carrying out the Lord's parting command.

Harms first became interested in foreign missions while he was a private teacher at Lauenburg. As already stated, he joined and

became the leading spirit of a mission band of that place. When the Gospel with its precious message had taken hold of his soul, what could he do but be anxious to share with others what he himself enjoyed? How he felt then already toward the great work in which he was afterward to take so prominent a part may be seen from a report which he prepared for this society: "If our faith has become alive and the Morning Star of salvation has arisen in our poor hearts then not the things of this world but the great work of the Kingdom of God in Jesus Christ whose members we have become will be our chief concern, and there will be a burning desire that all lands may be filled with His glory and all the kingdoms of the earth may be subject to him, and every knee bow before Him and every tongue confess that Jesus Christ is Lord to the glory of God the Father. This wish will culminate in the desire, whether it be by life or death, to let the name of the Lord be glorified by us also and worshiped in all lands, that many may be saved, and enter into the eternal supper prepared in heaven for all sinful men by faith in the Son of God. For sin is a reproach to any people and there is salvation and help against sin and eternal death, only in Jesus Christ. Yes, thanks be to God, millions have already been

saved by this faith, and have overcome death, hell and Satan by strong Christian faith, have fought the good fight of faith, and have received the crown of glory. We too have received salvation. Our ancestors were heathens and the light of the Gospel now shines on us by the grace of God: we have received it from God but through the mediation of men. We doubly owe it to the heathen who have no Savior. Not all kingdoms have become the Lord's and darkness covers the earth and gross darkness the people. They live and die in the terrible horrors of sin and idolatry and have no way of escape. This is a bitter accusation against Christians who have been called to the spreading of God's kingdom. They (the heathen) have no Savior, when they die and are without comfort and hope, worse than the brutes of the field. But they can be saved only through the Gospel of Christ; and we have this Gospel and can bring it to them. Pleadingly thousands stretch forth their hands and cry: 'Give us the bread of life.' Pleadingly the heathen come three hundred miles to the missionaries and ask for the great Word which saves. Is it not our duty? Did not the Lord teach us to pray, 'Thy Kingdom come'? Did He not command us: 'Go ye and teach all nations,' Matth. 28, 19. Does not the Apostle

command: 'Finally, brethren, pray for us, that the Word of the Lord may have free course and be glorified even as it is with you,' II Thess. 3, 1. Do we not read Matth. 24, 14: 'And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come'? Yea, how beautiful are the feet of them that bring this peace.

"But how can they go and teach except they be sent, except Christians help and pray? We are living in a great and mighty time in which the kingdom of God is advancing with giant strides; happy is he who does not lag behind. Should not our hearts burn when we see the abominations of sin and darkness among the heathen. And if we can not ourselves go to them, which would be the happiest, then we can and must, by combined effort, help bring them the Gospel if we would obey the Word of God. This is the purpose of mission societies, to render active assistance and through a lively interest by willing and cheerful gifts laid on the altar of the Lord, and through the most precious part of our Christian faith, heartfelt prayer, aid in filling the earth with the knowledge of the Lord. For missions are of necessity in need of financial assistance, but still more of the prayers of

Christians. But believing prayer is so necessary that the Lord says: 'If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven.' But where the heart prays there the hand is also opened to give. God grant that the spirit of faith, of prayer and love for His kingdom which spreads the knowledge of missions and interest in Christianity may be poured out on all the members of His church. Oh! that Christian love, which has grown cold in so many, might again break forth within and without, then the cause of missions would, among us also, become what it was in the early church, the universal business of all Christians; and the Church, awakened to life and mindful of her high calling, would not rest until the glorious Gospel of Jesus Christ is preached to all nations of the earth and there will be one shepherd and one flock, and the Church would be filled with inward joy and grow in the holy fruits of faith and obedience to the Word of God."

His heart was aglow with love for the Savior. How could he be indifferent to the misery of those who were still sitting in darkness and the shadow of death? When he entered upon the pastorate at Hermannsburg this zeal for the spreading of Christ's kingdom

among the Gentiles did not wane. On the contrary, he communicated it to his parishioners. With him, to be a real Christian and take an interest in missions was one and the same thing. His ideal of Christianity was that it not only takes the rich blessings which God gives through the Gospel, but passes them on to others. We are saved to serve and the best service we can render a perishing world is to bring it the saving Gospel of Christ. In this sense also it is more blessed to give than to receive.

The North German Mission Society, a unionistic organization, went to pieces and most of its members became enlisted in the Reformed foreign mission work of Bremen. Now the question arose: What shall the Lutherans do? Harms, who had in the meantime become assistant pastor at Hermannsburg, was asked to begin a mission institution of his own. His answer was: "Not as long as I am only assistant pastor." To launch such a movement, he felt that more independence of action was necessary than his present position gave him. No sooner, however, had he, after the death of his father, become the real pastor of the congregation than he at once got busy in carrying out the long-cherished plan of establishing a Lutheran mission for the educa-

tion of young men as missionaries. He bought a farm of ten acres with an unfinished house and asked his brother Theodore to enter this school as mission inspector, or teacher, which the latter did at once and the work was begun, but at great risk. The mission house was dedicated on the same day on which Harms was installed as pastor at Hermannsburg, October 12, 1849. The work was begun with twelve students. Over the door of the mission house they inscribed a cross with the motto: "In hoc vinces," that is "In this (namely the cross) shalt thou conquer." In the first annual report Harms explains this motto as follows: "With this cross on which the Lamb of God bled to death the missionaries shall conquer the heathen together with their king, the devil, and under this cross our mission house hall stand against the gates of hell."

Many were in doubt as to whether the venture would succeed. If the mission work at Hamburg, the rich city, had failed, how could it succeed in poor Hermannsburg? It looked like an unreasonable undertaking. Here in the lonely Lueneburg heath, among simple farmers, who had just begun to awake from spiritual sleep, by a man without a mission committee, without assistants and subsidiary

societies! How could such an undertaking but fail.

But it was a work of faith and as John Eliot, the great missionary to the North American Indians, said: "Prayer and pains, through faith in Jesus Christ, will do anything." No matter what reasons might be urged against the undertaking, Harms felt it was the will of God and in full reliance on His guidance and help he went forward. In a mission sermon which he preached shortly before the opening of the mission house he affirmed, "In God's name I will erect a mission institution in Hermannsburg although I have not a penny with which to do it. With how many scholars shall I begin, with three or four? No, with twelve for all silver and gold are the Lord's." With him the first question was: Is this thing necessary, is it the will of the Lord? That being settled in his mind, the other question: Can this thing be done? was easy. Anything that God wants done can be done by His help .

One of the great problems to be solved was: What kind of an education shall be given these young men who are to be prepared as missionaries? Should he endeavor to send out men of scientific training or just plain practical

men, well versed in the Scriptures and the confessions of the Church?

If he determined on the former course he would have to confine himself to candidates of theology, men with a university training, and these would be hard to get. There were enough candidates of theology waiting for appointments as pastors but, knowing the hardships of such services, very few would be willing to serve as missionaries in foreign lands among uncultivated people. Learning and piety do not always go hand in hand.

So he determined on the latter course and thereby blazed the way for a new departure in the work of foreign missions. The course of study was so arranged as to include what was necessary for a thorough understanding of Scripture; it embraced Bible, Church and universal history, geography, natural science, German, English, writing, arithmetic and singing. English was the only foreign language taught because this was almost a necessity for one who went abroad. Study was interspersed with physical labor so that the students would keep in good health and be able to take care of themselves when they reached their destination in foreign lands. Many were skeptical about this method of education, but Harms and his brother trusted in God and

the sound sense of his Lueneburger boys. Instructions were given from nine to twelve in the morning; from one to three in the afternoon the boys worked at physical labor; from three to four there were classes again. This left little time for promenading. The teacher was with the boys, even at work. Work diligently and pray earnestly was the rule by which they were guided. The enterprise had the full confidence and hearty support of the congregation. Many from a distance had their serious doubts as to its success and some even made it the target of ridicule. Derisively they called it the farmers' mission, forgetting the fact that Jesus conducted a mission school with fishermen and students from the common walks of life without any great preliminary training. In spite of such sneering remarks, the work went on undisturbed for four years. He received young men between twenty-two and twenty-five years of age who had given evidence of Christian character. An applicant was asked to live in Hermannsburg a year or two before being admitted to the mission house so as to have him under observation, because Harms felt he could not afford to make many mistakes in the selection of material for his school. Harms writes of his school: "I am glad that this mission institution is a kind of

school of the prophets; because my brother, the inspector, and the inmates, his scholars, do just as Elijah and the children of the prophets did; they study with each other and they work together, so that our people when they once get to the heathen can not only preach to them but can also take hold and show them how to work." The students frequently visited with the members of the congregation and were always welcome. They were taken in as students at a public service in which they solemnly pledged themselves to be faithful and not to bring shame upon the Lord's cause. Then all knelt in prayer. A spirit of true piety pervaded the institution. They were in preparation for the Lord's work and looked to Him for guidance and strength. They considered it an honor to act as pioneers in the extension of Christ's kingdom and were determined to do their very best in getting ready for efficient service.

Chapter VI

Sending Out the First Missionaries

OF THE ORIGINAL twelve students who entered the mission school only eight finished the four years course. Two of them were called to their eternal rest by the great Head of the Church before they could begin the work to which they had devoted their lives. Both died in the faith of Jesus and the full assurance of eternal life which is given to the faithful. With sad hearts their teachers and fellow students followed them to the grave. But cheerfully they submitted to the will of Him who numbers the days of his children and doeth all things well. It was a sad disappointment to have the number of students reduced from twelve to ten, but sadder still was the fact that two others had to be dismissed because they did not take kindly to the order of work and study which had been laid down for the inmates of the mission house. It was fortunate that their unfitness manifested itself before they were sent into the foreign field. Better for an institution to send out fewer candidates

into the ministry than such as are not likely to be an honor to the cause for which it stands. Sad as it is to have wasted money and time on unworthy candidates it would be sadder still to impose such men on the Church and her work. If this is true of the ministry in general, it is especially true of men who are to be sent into the foreign field as pioneers of the Gospel. There only the very best material can be used.

The eight who remained were now ready for examination. Harms wanted his missionaries, in a sense, to represent the Lutheran Church on the foreign field because he was a Lutheran of the old school. He was very scrupulous about observing proper order in church matters. His missionaries were to go abroad as ordained ministers of the Gospel with the sanction of the church and fully authorized to perform all ministerial functions. The order of the Lutheran Church of his native land required that candidates for the ministry first submit to an examination by constituted authorities and only upon their recommendation should they be ordained to the ministry. Usually such candidates were university graduates with a scientific training.

Here were candidates of a different type. They had received just a practical training and

were to be used, not as pastors at home, but as missionaries abroad. Harms might have examined the candidates himself and ordained them to the work of preaching the Gospel to the heathen. He might have sent them out as the congregation at Antioch sent out Barnabas and Paul with their companions by fasting, prayer and the laying on of hands, because his congregation was sending them out to the work for which they had been prepared. There would have been nothing disorderly in this, from a purely Christian point of view. Harms wanted to keep in touch with the Lutheran Church of his native land and was anxious to have her sanction his undertaking. So he applied to the consistory at Hanover for the examination and ordination of his graduates. That body, however, declined the application, probably because the students had not received a scientific training. Then he applied to the consistory at Stade and they at first also hesitated, but when at last the consistory at Osnabrueck offered its services the one at Stade agreed to undertake the examination and ordination. It was a new departure to examine and ordain men who had not finished the prescribed course at a German university, but the results were perfectly satisfactory. Occasional-

ly it is a good thing not to follow the beaten track but to blaze a new trail.

The written examination embraced the following questions:

1. Give the essential difference between the heathen religions and that of revelation, also of the Old Testament from the Christian religion.

2. Give the chief errors and abuses of the Romish church against which Dr. Luther contended.

3. What, according to Biblical doctrine, is the use of the Law after a man has come to faith?

4. What is a Sacrament? Why does the Lutheran Church accept only two? In what relation do Baptism and the Holy Supper stand to each other?

5. Give the missionary principles taken from the missionary travels of St. Paul.

The oral examination held September 14 and 15, 1853, covered the following subjects: Introduction to the Bible (Bibelkunde), Explanation of Scripture, Symbolics, Church History, Dogmatics and Pastoral Theology. The candidates passed a creditable examination and were ordained to the holy ministry September 16, 1853, in St. Wilhadi church at Stade,

by Dr. Koester, assisted by Revs. Eikenrodt and Westphalen.

Harms himself reports the service as follows: "The Lord gave us one joy after another. The brethren at Stade had received us all most heartily. The examination resulted so favorably that all the candidates received honorable testimonials. Of the eight, six (Struve, Schuetze, Schroeder, Karl Hols, Meyer and Kohrs) are to be ordained to the holy ministry among the heathen on the 16th of September, and two (Henry Hols and Mueller) are to be consecrated as catechists among the heathen. There they sat, the dear eight brethren, before the altar in the beautiful Wilhaldi church of Stade. Oh, how my heart was moved when the honorable general superintendent Koester gave his loving ordination address. I could not refrain from tears when they knelt two and two before the altar and were consecrated in the presence of pastors from Stade and Bremen, to the office committed to them, pledging faithfulness to the confessions of our dear Lutheran Church. How my soul rejoiced when I afterward heard from the lips of the examiner the verdict that the candidates had received a truly theological training, and that during the examination, which had been a true pleasure to him, he learned to

appreciate the quiet thoroughness of my brother as their teacher. And the second examiner, seminary director Eikenrodt, fully agreed with this statement. Now we could return home with cheerful hearts." It was the result of four years of faithful labor and earnest prayer. We can imagine how their hearts beat with gratitude to God who had so signally blessed their efforts in the face of such seemingly insurmountable difficulties.

The commissioning service was held in the venerable old church at Hermannsburg October 20, 1853. The spacious building was filled to overflowing. The whole congregation wanted to take part in this service at which their first representatives were to be sent abroad as heralds of the Cross. They looked upon the missionaries as their personal representatives in the evangelization of the heathen. They could not all go abroad, so they sent a delegation and their hearts and prayers went with the delegates. Many of the neighboring pastors also were present, for the work at Hermannsburg was beginning to gain friends and colaborers in other congregations also. Inspector Theodore Harms gave the farewell address basing his remarks on 1 Tim. 4, 16: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt

both save thyself, and them that hear thee." Louis Harms had charge of the commissioning service, basing his remarks on 2 Cor. 5, 4. "The Love of Christ constraineth us." He handed the presents of the mission congregation to the missionaries: two full communion sets, a baptismal bowl, a Bible, pulpit and altar coverings and a Lueneburg liturgy and church order. With a handshake the outgoing missionaries and colonists pledged themselves to be faithful as Lutheran preachers, teachers and common Christians according to the Lueneburg church order in doctrine and life, to preserve the unity of the spirit in the bonds of peace. Then he gave the missionaries their examination certificates and hearty recommendations to the Church Mission Society of London, to missionary Krapf and Major Hamerton of East Africa, the country of their first destination, as also to the English colonial ministry of South and East Africa. After the commissioning service the sixteen who were going abroad sang Luther's hymn: "A mighty fortress is our God," using the four-part arrangement. Then the whole congregation knelt in prayer and the solemn service was closed with the benediction. The brethren spent the evening at the parsonage and the next morning started for Hamburg from

whence the new mission ship "Candace" took them down the Elbe to the ocean for their long journey.

With the eight missionaries, eight colonists were sent out, for it was Harm's plan to plant a Christian colony among the heathen. His representatives were not only to preach and teach but to live the Gospel in their heathen surroundings. With the Gospel was to go Christian civilization. The heathen were to be instructed not only in the saving truths of God's Word but weaned away from savagery to the arts of civilization, which have always followed in the wake of the Gospel. The colonists all understood farming, but besides this fundamental occupation other trades had their representatives: one tailor, two blacksmiths, one mason, a butcher and a dyer.

It is interesting to note the plan which Harms had mapped out for his mission. He gives it as follows: "The first missionaries are to remain together in the same place and settle there, in order to be strong enough by united effort to work upon the heathen and earn their livelihood; since they understand farming and other useful trades and are strong men, like the Anglo-Saxon missionaries in Germany who were the teachers of our ancestors not only in spiritual but also in material things. When a

Gentile congregation has been formed around them, two or three are to remain with this flock and the rest to go on, not hundreds, but one or two miles and repeat the same experiment. Then those who follow will find employment when they come and can earn their living, until they have learned the language and in turn occupy nearby stations, so that in the course of a short time a whole country may be covered with a net of mission stations, and the people converted and armed with Christian manners and culture, so that they may be able to cope with the evil European influence, and do not become victims of the Europeans, as has hitherto almost universally been the case."

It is a sad fact that mission work among the heathen has been greatly hindered by the bad example of men, who, although nominally Christians, transmitted to the heathen not the virtues but rather the vices of civilization. They lived among the heathen for selfish purposes and were a disgrace to the Christian name. Where the Lord sows wheat, the devil is always busy sowing tares.

Harms gave his missionaries and colonists a full set of rules for the government of their colony in which both the spiritual and the civil affairs were regulated. Among these regulations was the following: "The Lutheran con-

gregation which we send to East Africa is a member of the Lutheran Church of Hanover. The general management of its ecclesiastical and civil affairs is vested in the mission house at Hermannsburg. The congregation is expected by their own labor to secure a livelihood. But, so far as it is not able to do this, the mission house obligates itself to supply their wants." How far this latter provision of self-support was realized we are not able to say. At least Harms never allowed his missionaries to suffer want. They were kept in accordance with the apostolic injunction: "Having therefore food and raiment let us therewith be content."

Every member of the mission family signed the following declaration: "We the undersigned hereby with our own hand and signature obligate ourselves faithfully and conscienciously to live up to the foregoing order, honestly and valiantly to fight for our holy Lutheran Church, to adhere unwaveringly to the faith of our fathers and to serve our dear Lord and Savior uprightly in life, suffering and death. Amen." Harms himself was a Lutheran Christian to the very core and he wanted his mission to stand on the same foundation and to preserve the unity of the faith without wavering.

It was his intention that the missionaries should begin their work among the Gallas of East Africa. They were said to be a powerful but wild and rough tribe. His attention had been called to this fierce nation by the report of a German missionary, named Krapf, to the effect that these heathens very much resembled our old heathen German ancestors and that their conversion would have a powerful influence on the cause of the Gospel in Africa. So the first Hermannsburg missionaries were directed to begin work among them. An old proverb, however, says: "Man proposes but God disposes." The missionaries found it impossible to reach the Gallas and finally landed among the Zulus of Natal. A second effort to reach the Gallas was also fruitless much to the sorrow of Harms who had set his heart on preaching the Gospel to this fierce and warlike people.

Chapter VII

The "Candace"

THE CANDIDATES were now ready to be sent out. They had been educated, examined, ordained and commissioned and a field of labor selected for them. While all this was going on there was a problem which gave Harms no little concern, their transportation. At that time there were few lines of communication between Germany and East Africa. He hoped to find passage for his missionaries on some merchant vessel, but all his inquiries in this respect were vain. The transportation charges were so exorbitant as to be almost prohibitive, and they would have to be repeated every four years, when a new group would be sent out.

About this time there was a Christian sailor by the name of Lange at Hermannsburg who suggested to Harms that a ship be built to be used in the service of the mission. It was estimated that such a vessel would cost about $13,000; at the price asked for transportation by other lines, two or three trips would pay for the ship. Besides this, the mission could earn

something by carrying freight and could arrange the trips to suit its own convenience. The ship could sail directly for the port nearest the land in which the missionaries were to carry on their work and direct communication could be kept up between the home base and the foreign field.

At first, Harms thought it too much of an undertaking. And yet the longer he pondered and prayed over the matter the more he became convinced that it was the thing to do. Such a thing had not been heard of before but that did not cut much of a figure with him. His mission had blazed a new trail in more than one respect, why not in this? After he had once gained this conviction he lost no time in carrying the plan into execution. Harms was a man of very decided convictions. He never halted long between two opinions. He reports his decision as follows: "Not *we* are going to build a ship, we will appoint the Lord as shipbuilder; He once before commanded Noah to build a ship and that ship was finished although it was 300 cubits long, 50 cubits wide and 30 cubits high. If God could accomplish that through Noah, who had only his three sons as human helpers, then I do not see why God cannot let us build a ship to his glory and the salvation of the heathen, which will be only

one fifth as large as Noah's ark, and we, by the help of God, have a host of human helpers. I am not afraid of the money it will cost, because I, thank God, will not be expected to furnish it since I do not have it, but the Lord shall give it. He has enough and is very rich. All silver and gold are his. I have made up my mind to give for this purpose all I have left and then will continue to plead with Him for $14,000 or $16,000 until He gives it, and I never yet have been disappointed in Him."

There was a great deal of opposition to the project. Both friends and foes were against the undertaking. The enemies of the mission began to say this Lutheran preacher in the Lueneburg heath must be crazy to think of such a thing; it is preposterous and doomed to fail from the very outset. Even many of the friends of the mission had their misgivings. Was it not like tempting God to undertake such a venture? In spite of all this opposition, a draft and estimates were submitted and the contract let to a shipbuilder by the name of Renk. The ship, a brig of 212 tons, costing $8,100, was to be built at Harburg on the Elbe. In making the contract Harms failed to understand the difference between a copper bolted and a copper sheeted ship and there was an extra bill of $1,644 for the copper

sheeting with which the bottom of the ship was covered to protect it against the insects which infect the tropical waters. To these figures must me added $2,436 for sails and rigging, $1,850 for chains, anchors and other hardware and $3,459 for furniture and provisions, besides other extras, so that, all told, the undertaking represented an outlay of some $19,000 — quite a sum for people not blessed with overmuch wealth!

The money was not raised in advance but came in as the work progressed. The members of the congregation were quite liberal in their support of the undertaking, many contributing $100, $300 or even $500. Nearly everybody gave. The shipbuilder sent Harms a little wooden model of the ship which he showed his people. One pious mother looking at the model said: "On such a little thing our boys are to cross the ocean? Well, with God nothing is impossible." She had implicit confidence in God's almighty power and so had the whole congregation — this was the secret of the success of their whole undertaking. This little model was hung up over the pulpit in the old church at Hermannsburg where the writer of this sketch saw it just a few years ago.

But let us hear Harms' own report of how the thing was done: "See, after this manner

THE OLD CHURCH IN HERMANNSBURG

THE NEW MISSION HOUSE

the ship was completed by God's merciful providence and I am so convinced that God our dear Savior was the shipbuilder that I am willing to venture my life for this conviction. For, in the first place, He in a wondrous way first put it into my mind that colonists should go along; He in the same wonderful way ordered that a ship should be built; He, that is my firm conviction, although it may seem foolish in the opinion of men, brought Mr. Stuerye (the harbor master who superintended the work) to Harburg for the sake of this ship and He drove the nail fast in Hamburg (Mr. Nagel was Harms business manager in that city); He opened the hearts of men that money flowed in beyond expectation and, God be praised, without begging. From plain farmers I received $100, $300, $500 and I believe there are few here in the congregation who gave nothing. Yes, many gave even beyond their means, and the poorest gave his mite with joyful heart and all without solicitation. And one thing more:

"Here, when the mission festival was held, I published a plain report in a few Christian provincial papers and nothing else. And who was it that sent money for the ship and words of encouragement and faith to me from New Orleans in North America, from Antwerp in

Belgium, from Amsterdam in Holland, from Odessa and Narva in Russia? Was it not the Lord? I am poor and have just enough to get along from day to day; I am so overloaded with work that it almost crushes me; I have suffered much and gone through many unpleasant experiences on the part of enemies and friends, but, thanks be to God, I can pray and give thanks to my faithful God and I have a great deal to pray and give thanks for; therefore, I would not exchange lots with any king and my soul rejoices: 'Nevertheless I am continually with Thee, thou hast holden me by my right hand. Thou shalt guide me with thy council, and afterward receive me into glory. Whom have I in heaven but Thee? And there is none upon earth that I desire besides Thee. My flesh and my heart faileth; but God is the strength of my heart and my portion forever.'

"Would to God that I had succeeded in accomplishing the purpose for which I write this, namely, to make it clear to you that what has been accomplished is not my work but the work of God. And just on that account I have the firm hope and confidence: He will continue to help."

It was a work of faith, that faith which can remove mountains. There were no high pressure methods used. There was no drive.

The cause was honestly set before God's people and they responded because their hearts were in the work. There was no effort to stir up the sensibilities and move the will before the intellect was enlightened. Above all, success came in answer to persistent and believing prayer. The people gave for the cause because they were daily praying for its success and no man can honestly pray for a cause for which he is not willing diligently to work. When the ship was done it was almost paid for. Subsequently, also, it was not run at a loss. God preserved it from many a storm during its fifteen voyages in the course of twenty-two years.

In naming the ship, Harms chose the name of the queen of Ethiopia, whose treasurer was baptized by Philip the evangelist and returned to his home in Africa as the first fruits of the Gospel. "Candace" designated the goal of her maiden voyage, on which she carried the pioneers of the great work which the Hermannsburgers opened up in the dark continent. The story of this mission ship has been an inspiration to thousands of earnest Christians who saw in her the emblem of God's mercy and faithfulness and the power of that faith which goes forward in the work of the Lord in the face of the greatest obstacles.

Harms was strenuously opposed to having the ship insured. He believed the best insurance was firm trust in God. He writes: "If the Lord is in the ship it is insured. It is to remain a ship of faith and prayer . . . I am convinced in firm faith, that the ship cannot go under so long as those who are in her serve the Lord, and as long as we faithfully pray for it. Should the ship sink, this would only take place when those in it do not faithfully serve the Lord and we do not faithfully pray. And what would we do then? Humble ourselves before God, confess our sins, ask for forgiveness and build a new one."

But his manager, Mr. Nagel at Hamburg, found it difficult to secure freight unless he took out insurance. So, without Harm's knowledge and consent the "Candace" was insured on her first trip. When Harms found this out he tried to cancel the insurance but did not succeed. On all subsequent voyages she sailed without insurance, and the confidence of her owner was not put to shame.

The ship was launched September 27, 1853. Harms and some four hundred of his Hermannsburgers went on a special train to Harburg, where the "Candace" was built, to attend the ceremony. It was a great holiday. All the ships in the harbor were decorated with

flags and bunting in her honor. Harms preached on the text Matthew 8, 23-27, the story of Jesus and the disciples in the storm on the sea of Galilee. After the hymn, "Now thank we all our God," the ship slid gracefully down the ways into the waters of the Elbe from whence she went to Hamburg to take on freight. When all was reay for the journey Harms and his brother went to Hamburg and held a farewell service on board. She set sail October 28, 1853 at 9 A. M. under the command of Captain Fisher.

The "Candace" made fifteen voyages in all, nine of which were made during the lifetime of Harms. In June, 1861, on her way home in the English channel she collided with an English brig and was taken to Falmouth for repairs. Without the knowledge of his superiors Captain Lange had her cut in two and had twenty feet added to her length. From that time on Captain Lange proved himself untrustworthy and had to be discharged. This was a great disappointment to Harms as it was Lange who had given the first impetus for the building of the mission ship. After having served the mission for twenty-two years, in 1875, she was sold for $5,000 and no ship was ever built or bought to replace her. She had served her purpose well. Transporta-

tion facilities had, in the meantime, improved to such an extent that it was found more advantageous to use other ships for the transportation of missionaries.

On her maiden trip the "Candace" left Hamburg, October 28, 1853, and arrived at Cape Town, South Africa, January 21, 1854, and at Port Natal, March 9. Just two years after her first trip Harms again stood on her deck to hold a farewell service. This time she sailed under the command of Captain Meinert who was just as good a Christian as he was a sailor. On her trips it was the rule that devotions were held every morning and evening, at which the whole crew, with the exception of those who were on duty, were present. Divine services were held twice every Sunday; on Tuesdays, Wednesdays, and Fridays there were special devotions with Bible study and prayer. In case there were no missionaries on board the Captain lead the devotions and read the sermons. The ship was called "A floating House of God," also "Noah's Ark." A Christmas celebration aboard is thus described by Harms: "Although the missionaries had no lighted Christmas tree, yet God gave them the many beautiful, brilliant stars which shine in the southern heavens even brighter than with us. Thus they celebrated their holy night serv-

ice with prayer, playing of chorals, singing and preaching, and in spirit were here in our church and stood under the Christmas tree. Then they began opening the Christmas boxes which had been given them sealed at Hamburg and distributed all the small beautiful presents which had been given them, and rejoiced heartily."

As a memento of this mission ship, the "Candace," the writer several years ago presented to the missionary museum of Capital University at Columbus, Ohio, a small volume, an explanation of Luther's catechism, on a fly-leaf of which is stamped "Schiffsbibliothek der Candace." The little volume once belonged to the ship which played so remarkable a part in the early history of the Hermannsburg mission.

Chapter VIII

Growth of the Mission

THE FIRST missionaries were sent out to begin work among the Gallas, a wild, powerful, liberty-loving people of from 8,000,000 to 10,000,000 souls in northern East Africa, south of Abyssinia. These people had never been reached by the Gospel. About nine years before, a German missionary, Dr. Krapf, educated at Basel and in the service of the British Church Mission Society had visited the country of the Gallas and wrote as follows: "The Galla nation is split up into many tribes but all speak the same language and have one religion and uniform customs. Their conversion would have an incalculable influence on East Africa. I am convinced that divine Providence has placed these people here for a definite purpose. They are the Germans of Africa. When we think of the old Germans almost every feature of their national characteristics are identical with these Ormania of Africa. These people people call themselves Orma and not Galla. Like the old Germans they are split up into

tribes, which perpetualy carry on bitter warfare, because every tribe dearly loves its liberty and independence. Like the old Germans they are proud of their physical build. Like them they unmercifully detroy the tribes with which they come in contact. Only in religion they are not the equals of the old Germans. The Ormas have a religion which is not nearly as terrible as that of the Germans. If the Gallas are not made Christians I fear they will fall prey to Mohammedanism, because Islam has made considerable progress among them on all sides of Abyssinia and this would be a stronghold against Christianity and true culture in Africa."

This appealed to Harms as a field for missionary activity, and he sent out his first graduates with the country of the Gallas as their goal, but they never reached it. The "Candace," sailing from Hamburg, reached Cape Town and after a short stop, went on past Zanzibar to the island of Pemba on the east coast of Africa. Here they were nearly shipwrecked and made a landing at Mombas. But all their efforts to get permission from the authorities to make a trip inland with a view to establishing a mission were vain. The rulers were Mohammedans and slave-traders and, of course, opposed to the spread of the Gospel.

For the present the idea of reaching the Gallas had to be abandoned. A second effort, made several years later, was also fruitless. The door to these people was effectually closed and the missionaries had to look elsewhere for a field of labor. "Man proposes, but God disposes" has been so often verified in mission work.

With sad hearts the missionaries and colonists set sail and August 2, 1854, cast anchor in the harbor of Durban. About fifteen miles inland there was a German settlement called "New Germany." Here they consulted with missionary Posselt of the Berlin Mission Society and, on his advice, concluded to begin work among the Zulus. It was not an easy task and they determined first to found a settlement near the border in Natal Colony which could be used as a base of operations for a mission among the Zulus. They applied to the British authorities for a grant of land in the Kaffir country on which to found such a settlement. However, the captain of the Candace, Fisher, was not an honest man and not in sympathy with the mission. He had spread disparaging reports about the missionaries and the authorities refused to make an allotment to the mission. Now the missionaries were up against the alternative of either buying land

or returning to Germany. Yes, the governor made it plain to them that he would rather they would leave the country at once. That meant, of course, that the whole enterprise would be given up as a flat failure. What could they do under such circumstances but buy a tract of land where they could build a station without fear of being molested? But that meant the investment of a large sum of money. This they did not possess, nor did they know whether Harms had the money and, if he had, whether he would sanction their action. There was no time to wait for instructions from Hermannsburg as that would mean months of delay. They had to act quickly and they did. Through the kind offices of missionary Posselt they bought an estate of 6,018 acres from Mr. Behrens, general manager of the Natal Bank, for $4,000. The estate was called "Perseverance." The name was characteristic of the spirit which animated these Germans in their efforts to plant the Gospel in the heart of the dark continent. The land was situated in the Kaffir country. It was no easy task to draw on Harms at Hermannsburg in Germany for 2,000 dollars, one half of the purchase price. Father Harms had done his utmost to found the mission house, run it for over four years, build the Candace and fit out

the expedition. Now what would he say if they drew on him for $2,000 with which to purchase land, an item of expense which had not been taken into account at all when the work was begun? There was nothing else to do but make the venture, if the whole undertaking was not to be given up as a failure. They issued the draft and father Harms honored it.

The missionaries and colonists arrived on their newly purchased land by ox teams September 19, 1854, and founded New Hermannsburg. It was in many respects an ideal location. The climate was healthy, the soil fertile and well watered and there were plenty of heathen Kaffirs living near, whom they could take into their employ so as to learn the language and begin missionary operations among them. At once they set about to lay out the town, erect buildings and raise crops. Hermannsburg in Africa soon became a beehive of industry.

It was nine months before they got word from Hermannsburg in Germany. Imagine their joy when at last letters came from home. Harms, of course, regretted that the effort to reach the Gallas had failed but he fully sanctioned what had been done. He was convinced that it was the will of God for them to begin work where they now were. He informed his

representatives of the foreign field that their draft of $2,000 as first payment on the land had been honored and instructed them at once to drawn on him for the other $2,000! Even if at the time he did not have this money he was convinced that the Lord would provide it by the time the draft was to be paid, and in this he was not disappointed. They had been from home 18 months and this was the first message from Harms and from their friends in the Lueneburg heath. They wept for joy and went to work with renewed energy to build up their town, which in the course of time was characterized by zealous missionary activity as is seldom recorded in the annals of history.

The first consignment of missionaries and colonists were all single men. It was not deemed advisable to burden women with the hardships of pioneer life. There was no telling what was before these pioneers and it was not deemed expedient to add the cares of domestic life. But it was not long until they began to feel keenly the truth of the Lord's word: "It is not good that man should be alone." When the Candace made her second trip she brought four brides with her, and on November 25 there was a fourfold wedding. These four German maidens were just as plucky as their husbands and just as much in-

terested in the spread of Christ's kingdom. They were a very valuable addition to the mission station because it meant the establishment of four Christian homes in the heart of heathen Africa. The home is the unit of society and what could be of greater importance than the establishment of Christian homes in a heathen country, to set the example of true virtue and lay the foundation for Christian civilization.

On her third trip the Candace brought with her missionary Behrens. He was married and had two children when he entered the mission house as a student. He not only offered himself and his family but even his farm, a large landed estate, to the mission. The whole estate was legally turned over to the mission and its owner afterwards became not only a very useful workman on the foreign field, but for a number of years superintended the whole work in Africa. In him was fulfilled the promise of the Lord Jesus: "Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting." Luke 18, 29. 30.

The English authorities looked very favorably upon the undertaking and gave it all

possible encouragement. After ten years of hard work Hermannsburg in Africa presented the following picture of prosperity: "Hermannsburg is one of the most beautiful towns in Natal. Peach trees almost without number now stand where there was nothing but grass. Several hundred rubber trees line the fine walks. At the creek is heard the sound of the mill and on the days when the customers bring in their grain, the heart of the miller, Mr. Kassier, rejoices. He takes pleasures in earning a bit and we are not offended at this, especially when it is done in the interest of the mission. The flock of sheep under the care of brother Hoevermann does quite well. The ewes all bear young, and none are unfruitful. In four weeks Hoevermann's flock had 400 lambs. At some little distance a large herd of cattle, several hundred head, are grazing and find plenty of pasture and the calves leap in the grass. In between, old and young horses are galloping. It is a beautiful sight. And how the little village teems with busy people. Here is the wainwright's shop, there the smithy, here the shoemaker's shop, there, a little further on, the tannery, the tailor's shop, the cabinetmaker's shop and the carpenter's shop. There they are burning brick, at the creek they are washing clothes. On the field

brother Schuette is drawing long furrows. In the large garden men and women are busy. The large house is surrounded with a hedge of rose bushes on which there are a thousand blooms and buds. The large school house in which the children of the missionaries are being taught is an ornament to Hermannsburg. There, besides the large house of the brothers are the other houses of the white brethren; a little further on, the houses of the converted Kaffirs with their gardens; still farther on, the huts of the laborers who are still heathen. But the greatest ornament of Hermanssburg is the small neat church with its fine furnishings, in which the beautiful services of the Lord are held both in the German and Kaffir languages." Hermannsburg in Africa is a monument to German Lutheran industry, thrift and missionary zeal, a spiritual oasis in the desert of heathenism.

It was not long until the missionaries began to branch out in their work. A whole cluster of out-stations were founded in the course of time. The lines of advance were thrown out into the very heart of the Kaffir and Zulu country.

The latest available statistics of the Hermannsburg Mission in Africa are the following encouraging figures. The number of the

THE CANDACE

GRAVE OF LOUIS HARMS

main stations has grown to fifty-two and the number of foreign missionaries to fifty-five. There are nine native pastors, 716 lay helpers and 92,974 baptized members. The mission has fifty churches whose value is about 10,000 pound sterling and 200 schools valued at 10,000 pounds. In these schools are being instructed some 8,500 pupils. The mission owns about 61,000 acres of land valued at 122,000 pounds. The total income of the mission is estimated at 16,000 pounds. It is difficult, yes, impossible to estimate the success of a mission by the number of adherents and the amounts in money which it receives and expends. Real success in missionary work is hidden in the hearts of men and only the great day of the Lord will reveal what this venture of faith a little over seventy-five years ago has accomplished. The example of Louis Harms in his determination to carry the pure Gospel of Christ as confessed by our Lutheran Church into the heart of the dark continent verifies the wisdom of heeding the admonition of the Apostle: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." 1 Cor. 15, 58.

The work grew to such an extent that it required more direct supervision, and missionary August Hardeland was appointed as superintendent. He had an experience of 19 years in the foreign field on the island of Borneo in the service of the Rhenish Mission Society. Some of the missionaries at first did not take kindly to this supervision but afterwards saw their mistake and Hardeland exerted a blessed influence until failing health compelled him to resign.

But Hermannsburg was soon to branch out into other fields besides Africa on which the Lord of the harvest had so richly blessed them. August 24, 1864, Missionary Mylius was commissioned to India. Harms gives the following account of how the Hermannsburg mission was called to enter this great field.

"In India, in the land of the Telugus, there is a lonely Lutheran missionary who has been supported by American Lutheran Mission friends. His name is Groening and he is the brother-in-law of our merchant Nagel. Since the American war (the War of the Rebellion) he has not been supported by America, and yet God has, in a wondrous way, maintained him. His children are in Germany with their uncle Nagel. His wife is sick and very weak and compelled to return to Germany. He himself,

lonely and forsaken, and yet most heartily devoted to the cause of missions, sees that he is not able himself to keep up the mission. His heart breaks at the thought of turning it over to the English. The mission should remain German and Lutheran. So he writes to us: 'Come over and help us, for here the field is white to the harvest, or I will put it upon your consciences if the mission fails to continue as German and Lutheran.' So he wrote. At the same time Mylius writes from Hanover: 'I was formerly missionary in India. As you know this is my first love. I was compelled, half broken down, to return from India and God gave me a quiet, beautiful sphere of activity in the Henrietta Institution of Hanover where I have been for thirteen years. And this sphere was enlarged when I was appointed prison pastor. But God called the matron of this institution home by a happy death, and the first love was revived again in my heart. I must go back again to the heathen and end my days among them. Send me to the heathen, to Africa, whither you will, only to the heathen. Most of all would I prefer to go to India!' Thus writes Mylius. Now was there any reason to hesitate? There was nothing else to do but to put your shoulder under the new load which God had imposed and let Him take care

of the work. Who was I that I should strive against God? So our India mission came into existence. Mylius goes to Groening and the wife of the latter will return to Germany. But Groening desires to remain and teach Mylius the Telugu language. Then, next year, we will send him assistance, and for the present God has placed a surplus of $2,194 into our hands to finance the new work. No one can hinder His work. His blessings can not cease when He desires to do what is for the good of His children. In God's name, Amen!"

This is Harm's account of the beginning of his work in India. Eventually, however, this work was not begun in the district of Guntur, but further south near the town of Sulurpeta, about 50 miles north of Madras. Here the Hermannsburgers built up a most prosperous mission. We of the Ohio Synod, having no foreign mission work of our own, supported Hermannsburg in her growing efforts on the foreign field. But there was a feeling among us that we should undertake a work for which we would make ourselves responsible as a Synod, a work that we could call our own. We were 100 years old as a Synod and it was time we were entering in real earnest on the work of evangelizing the world. So we agreed to take over two stations

of Hermannsburg's field in India and give her a fair remuneration for the property she had there. But scarcely had this agreement been carried out when the world war threw the whole work of Hermannsburg in India on our shoulders and, by the grace of God, we have carried it. The Hermannsburger missionaries, being German citizens, were ordered out of the country and their whole work was in imminent danger of either going to pieces or being turned over to non-Lutheran hands. To avert this calamity we assumed the whole work, just as other Lutheran Synods in the United States assumed other parts of the foreign work of the Lutheran church of Germany.

Harms also began mission work in Australia. In fact, he never turned a deaf ear to appeals for the preaching of the Gospel. His sympathies were world-wide. When he heard of the spiritual distress of the Germans who had left their fatherland for North America he sent candidates for the ministry into the new world to help look after their spiritual wants. Many, perhaps most of these men, finished their theological education in American seminaries and entered the ministry as members of different synods. But they all regarded Harms as their spiritual father and held him in grateful remembrance.

Chapter IX

The Mission Festivals

Interest in the great cause of missions began to grow from the time Louis Harms entered upon his pastorate at Hermannsburg. Spiritual life and interest in mission work cannot well be separated. His mighty sermons on the great fundamentals of Christianity had their effect, and the hearers were brought to repentance and faith in Jesus Christ, the only Savior of all men. How could they but be interested in the salvation of their fellowmen after they had themselves tasted the goodness of the Lord. Harms did all he could to stimulate and increase this interest.

Mighty factors along this line were the mission festivals which, at his instigation, were held regularly in his parish since the year 1851. They were really Christian mass meetings in the interest of missions. Few things were more conducive to stirring up the people to a lively interest in the great work of preaching the Gospel to a perishing world. The Hermannsburg mission festivals have gained a

world-wide reputation, and have been attended not only by the members of the local parish but by the whole surrounding country and even visitors from abroad came to take part in the festivities. Frequently crowds of from 4,000 to 5,000 came to enjoy the feast of good things. As the mission grew it gained friends all over the world.

It was on these occasions that the congregation at Hermannsburg exercised an almost unbounded hospitality. Guests coming from a distance were welcomed and entertained with the best the people had, in the way of food, drink and lodging. Every available room, and even the barn floors and hay mows were used as sleeping quarters. Board and lodging were cheerfully furnished by the members living in the village and on near-by farms. It was a real pleasure for them thus to exercise whole-hearted hospitality. They were not rich, but neither were they poor. Their living was plain but real food was abundant, and their guests were welcome to such as they had.

On the day appointed, usually about the end of June, the guests, having begun to come in the evening before, were greeted early in the morning with the playing of hymns by the band at the mission house. The voice of prayer and singing was heard all over the village.

Everybody was in a festive mood. Services in the church began at 10 o'clock and long before the appointed time every available seat in the venerable old building was occupied. Usually before each one who sat, there was one standing. The two exchanged occasionally to make it easier all around. Hundreds stood outside at the open windows and doors to get what they could of the services, which usually lasted about two hours. When Harms preached the main sermon he seldom spoke less than an hour. The services were interspersed with congregational and choir singing. When a hymn was begun it was sung through to the end though it might have ten or twelve stanzas. Sometimes the whole congregation would sing a stanza, then the men alone one, then the women, then the children, thus adding variety to the singing.

After a noon-day rest of about an hour and a half, during which refeshments were served, came another service with preaching. At this service Harms usually gave his mission report for the past year; it was listened to with marked attention, for missions was the great business of their lives. It was often dusk when the service closed and the guests began to disperse to the surrounding farms and villages for lodgings, for Hermannsburg could not

begin to accomodate all who had come to attend the festival and most of them wished to attend the second day's festivities also.

On the second day there was an open air celebration. A procession was formed at the mission house and with the band playing and mission banners flying the multitude moved on afoot and in wagons out to the place of meeting, often a distance of several miles. After all had assembled the service was opened with singing, the reading of Scripture and prayer. Usually Louis Harms himself was the chief speaker. During his lifetime a mission festival at Hermannsburg without him would have been considered sadly deficient. In his popular style he presented the old truths of the Gospel and applied them to the sad conditions which obtain where these truths are not known. His object was to warm the hearts of the people to a realization of the fact that there is salvation in none other than in the blessed name of Jesus Christ, the only Savior of men lost and condemned in sin, and also of the other fact that they who have and enjoy the Gospel are held accountable for the spread of its good news to the ends of the earth.

Frequently, too, he spoke of the trials, persecutions and sufferings of the early Christians and the followers of Luther during the

time of the Reformation. He was well versed in church history and especially in the history of his native Lueneburg heath. On one occasion in speaking of the steadfastness of the early Christians he said: "Would you be willing to give goods and blood, body and life for the Lord Jesus and for your faith? Would you be willing to endure bonds and imprisonment for the Lord's sake? If you are not willing to do this, you are not worthy to bear the name of Jesus Christ. For he that will not hate father and mother, wife and child, lands and cattle and even his own life is not worthy of me, saith the Lord. It is easy enough to confess the Lord in times of peace and tranquillity, but to be steadfast in persecution and death and under the baptism of fire is a different thing. Christians of today are accustomed to a life of ease, how should they enjoy the cup of sorrow? They are drowned in effeminacy and luxury; how can they endure privations? They are corrupted in cowardice and sloth; how should they be able to be strong and courageous in persecution? And now, listen all ye who are assembled here, suppose that suddenly soldiers should appear to arrest you and put you in prison where there are no featherbeds; would you remain faithful? Would you cheerfully allow yourselves to be carried off? Or

would you make long strides to get away and save your hides, and deny your Savior? O God, grant that we may all say with the Apostle: 'I have suffered the loss of all things, and count them but dung that I may win Christ,' and: 'I am persuaded that neither death nor life, nor angels nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.' "

On one occasion it began to rain while he was speaking at the open-air meeting. The people opened up their umbrellas for protection and this made it difficult to make himself understood. When Harms noticed this he said: "Dear people, do me and the assembly the favor to close your umbrellas, for we cannot hear a word. For the sake of the brethren and the festival you can afford to get wet a little. It won't kill you and your clothes will dry again. But if you have on such flimsy stuff that cannot stand the rain it serves you right; in future secure real clothing which is not injured by rain." Instantly the umbrellas came down and the rain ceased, at which Harms remarked: "Do you see, if we only have faith,

we will need no umbrellas," and continued the discourse.

After the morning service the lunch baskets were opened for a regular picnic dinner. Everybody was fed and after the meal the afternoon service began. This generally consisted of several short addresses by visiting pastors and sometimes Harms spoke to the people in Low German, which they so dearly loved because it was their mother tongue. Then the whole assembly knelt in prayer and were dismissed with the benediction.

It was not customary at the Hermannsburg mission festivals to pass the collection plates. Harms never begged his people for money. He did his begging with God and with Him he was a great beggar. Whoever felt like giving brought his gift to Harms, either at the festival or later, and the gifts frequently amounted to thousands of dollars. Sometimes at mission festivals the man who harangues the people to open their purse strings is considered the chief speaker and the mission festival would be considered a failure without him. Not so with Harms and his mission festival. He preached the great truths of the Gospel and depended on that for results. Nor was he disappointed. Money was not the main thing with him. He never took money which was raised through

questionable means. In 1866 he wrote to a friend of missions: "I am glad you sent me the watch itself and did not chance it off. I would not have accepted the money, for it would have been tainted money." He often said: "Money does not run the mission, prayer runs the mission, then God runs the mission and the money comes of itself. But where the order is reversed and money is made the chief thing, where men are continually crying: 'Give money!' there men are running the mission and it will soon fail. The mission which is to convert the heathen and rescue them from the power of Satan is a miraculous work of God. Therefore if you love our mission I beg you pray for our mission, pray in faith, pray with reconciled hearts, then our mission cannot perish as certainly as God's word cannot perish." Not even in his mission paper did he publish appeals for money. He published facts and depended on the truth to do its work, and was not disappointed.

What a lesson there is in this for depleted church and mission treasuries. This is the day of high pressure methods in church finance. It shows that we are declining in faith. Many are giving merely for shame's sake. They have forgotten the Savior's admonition: "But when thou doest alms, let not

thy left hand know what thy right hand doeth." Matth. 6, 3. Money is considered such an absolute necessity in mission work that, even when questionable means, such as, gambling, are used in raising it, gifts still are welcome.

The great object of the mission festival was, not to raise money, but to impart information, to get the facts before the people and to stimulate interest and zeal in this greatest work in the world. Proper zeal cannot exist without knowledge. We cannot expect our people to be interested in a work of which they know little or nothing. We must inform the intellect before we have a right to stir up the sensibilities and without such information we can not expect to move the will. Let our people hear the spiritual distress among the heathen and know what wondrous things God has wrought among them through the Gospel; and our people will respond by money and service. Let them earnestly pray: "Hallowed be Thy name, Thy Kingdom come, and Thy will be done," and liberal giving will be a natural consequence, for no man can honestly pray for a thing that he is not willing earnestly to work for. So prayer and work for missions naturally go hand in hand.

Chapter X

Harms' Literary Activity

THE PRINTING PRESS is an efficient agency in the dissemination of knowledge, and ever since its invention the church has recognized the power of the press and used it for the spread of the Gospel. Harms saw the importance of circulating missionary literature. The printed page would largely increase the size of his audience, it would enable him to speak to thousands whom he could not reach with the sound of his voice. The Hermannsburg mission was beginning to gain friends from far and near and these felt they should have a means of communicating with each other. They needed a journal to represent the cause in which they were interested. There were other missionary papers but none to represent specifically the Hermannsburg mission and as the work grew the demand for a missionary journal became imperative. Harms was the logical man to start such an enterprise. His popular style, his unbounded zeal as well as his capacity for work designated him as such. His

friends prevailed upon him to undertake the task although he was already overcrowded with work as pastor of a large congregation and director of the newly founded mission house. He himself described the origin of the "Missionsblatt" as follows: "The love of Christ constrained me. Since the founding of our mission house, four years ago, I have been so urgently requested to publish a Hermannsburg mission paper and have always shaken off the requests as one shakes off the rain drops from his mantle. But no matter how much one shakes, if the rain continues you will soon get soaked to the skin. This was my experience: and to stop the rain I am publishing the "Missionsblatt." Because I have a deep feeling that by avoiding this work and putting it off I would offend the love of dear people who have urged me. They love the mission house, they love those who live in it, they love those who have been sent out from it and are now sailing on the seas and this love is from the Lord Jesus Christ. They are anxious to know how everything is going, what they in the mission house are doing, how they on the ship fare and so forth; and this is perfectly natural. I would do the same thing. And thus I would not love the Lord Jesus and the people who ask for this information if I

hesitated any longer. So in God's name we begin. May the faithful God say yea and amen to our undertaking and give us new strength for the new task.

"And now a few words about the paper. Above the door of our mission house there is a cross with the inscription: 'In this sign shalt thou conquer.' Our mission paper is also to bear this motto, for we say with the Apostle Peter: 'At thy command I will cast out the net.'

"Furthermore the paper is called Hermannsburg Mission Paper for no other reason than because it is a Hermannsburg mission paper. Should anyone be offended at this we are sorry; but it is not done from pride. We cannot call a child otherwise than by its real name. At first we intended adding the word Lutheran but after second thought that appeared a little strange. It might seem as though in our estimation there was something else besides Lutheran, as though Lutheran were the exception. And the church of our country is Lutheran, our mission is Lutheran, our congregation is Lutheran, so it is self-evident that our mission journal must be Lutheran. Let this suffice. Whoever does not believe that we and our paper are Lutheran,

can let it alone. . . . Any surplus will flow into the mission treasury."

The paper brought reports of the work from Africa, India and Australia, discussed all kinds of subjects calculated to create and maintain interest in the great work of missions and was a means of communication between the workers in the field and their supporters at home. Few things have done more to insure the success of the mission than the starting of this enterprise. The paper was never used to publish credits of gifts received for the support of the work. Harms always personally acknowledged, by letter, all contributions and considered that sufficient. His principle was: "He that trusts me may continue to send his gifts to the glory of God, he that does not trust me may keep his money."

The paper appeared at first in an edition of 2,500 copies in 1854 and in 1862 it had grown to 16,000. The demand was so great that some of the first issues had to appear in second editions. People not only read but kept it for future reference and wanted complete files.

The reception which the mission paper received encouraged Harms to establish a printing house of his own. And he was especially prompted to do this when a friend gave him

$2,000 for this purpose. A building was erected adjoining the mission house and was dedicated June 25, 1856. In the sermon preached on this occasion Harms warned against pride, telling the people that only by the grace of God had they been able to carry out this important project. It was really the Lord's work, and those who had assisted were only God's co-laborers. The work of printing and circulating Christian literature is God's work and unless Harms had this conviction he certainly would not have assumed the additional burden which it imposed. He felt that in a very short time they would need a printery in Africa and the plant at Hermannsburg would enable the missionaries to learn the printing business. The language of the heathen in Africa was being reduced to writing. The Kaffirs were learning to read and they would need literature. They would need Bibles, catechisms, hymn books, school books and other Christian literature. And the churches at home also were in need of Christian books.

In his dedicatory sermon Harms said among other things: "No other books are to be printed here but such as are after the heart of God. And so long as this is done our printery will be blessed; but if ever a godless book should be printed here I now solemnly pro-

nounce a curse upon this house. And this is a special reason why I expect the cup of sorrow for us. The times have become so evil, that whatever builds God's kingdom and hinders and fights against Satan's kingdom must expect hatred and persecution. And since this printing house is only to serve the upbuilding of God's kingdom and to destroy the kingdom of Satan, the thing is clear. But this also we commend to God." His prayer was: "Dear, faithful God, bless this house as long as it serves Thee; and uphold it with the right hand of thy righteousness and make it a blessing to our dear church here and in Africa, that from this house also streams of living water may flow forth. But we also pray Thee curse this house and destroy it as soon as it begins to serve Satan: for it is dedicated to Thee, and shall continue to be so consecrated."

The establishing of the printing house was not a mere commercial enterprise. Its object was not simply to make money, in fact that was not its object at all. If there was a profit, and there would have to be to insure success, because the mission could not afford to run its publishing business at a loss, this profit was only incidental to the real object which the printery was to serve. The spreading of the pure Gospel was its real purpose, and financial

gain was a side issue. In fact the church has no call to go into the printing or any other business for the purpose of making money. She is not a money making institution. Her business is to save souls, to regenerate men, women and children by the administration of the means of grace.

The Lord certainly has heard and answered the prayers of his faithful servant Harms. Thousands of volumes of sound Christian literature have been issued from the printing presses of the Hermannsburg printing house. It was especially the sermons of Louis Harms which were published in ever increasing editions. The first edition of his sermons on the Gospels appeared in an edition of 5,000 and after it was exhausted in a second af 10,000. In 1862 a third edition of 15,000 followed. Up to 1910 these sermons have appeared in sixteen editions with over 78,000 copies. The first edition of his sermons on the Epistles had 20,000 copies and the eight editions which appeared contained in all over 35,000 volumes. Besides this what a mass of other literature has issued from this printing house in all these years! It has continued year after year to supply the market with Christian literature and thus to preach the pure Gospel through the printed page.

Harms never took a penny for the manuscript of his books. All the profit of the publishing house flowed into the mission treasury, and this profit often ran into the thousands. It is estimated that the net profit from the sale of his books during his life time amounted to about $36,000. He could have been a wealthy man from the sale of his publications, but he was not after wealth. "Freely ye have received, freely give," was his motto. He was interested in the building up of the kingdom of God in the hearts of men at home and abroad, and to this high and holy purpose he dedicated his literary labors and God blessed them abundantly. Tens of thousands of poor souls who hungered after the bread of life found the food they longed for in his sermons. They are perfect models of popular Gospel preaching, brim full of the truth which saves, in language which the common people can understand. Even when Harms becomes blunt one cannot escape the conviction: this man is after my salvation. There is little display of what men call elegance and oratory in these sermons, but they are a continual feast of spiritually good things, of plain, substantial food for hungry souls, real heavenly food that is calculated to awaken and nourish faith, piety and true godliness. Harms preached not over

the heads but into the hearts of his people, and his printed sermons are simply reproductions of what he gave his Hermannsburg farmers every Sunday from one year's end to another. Though a man of unusual learning, in his sermons there is no effort at display of human wisdom. His learning had not made him vain. In fact his humility and childlike faith are distinctive characteristics of all his writings. He often had rather a blunt way of putting things. Some have thought he rather lacked refinement but the fact is he wanted to make himself understood to the common man and in this he succeeded in a remarkable degree. He was not a court preacher but a country preacher, and his sermons are just plain country sermons.

Over the door of his printing house was inscribed the motto: "All for Him," and the house has lived up to its motto. It was a wonderful addition to the equipment of the Hermannsburg mission and the church is under lasting obligations to its founder for the courage, zeal and far-sighted wisdom as well as for the unselfish spirit of sacrifice which prompted the undertaking. When we consider that all this was done in a congregation of simple farmers, men who were not familiar with the ways of the world, and not trained

in the arts of business and financial maneuvering it appears all the more wonderful. At the proper time the Lord always provided the right men to direct the work and carry it forward to success. It was the Lord's work and He furnished not only the money but the brains for its execution. When the Lord has a work to do he also provides the instrument with which it is to be done.

The spirit in which the whole undertaking was undertaken may best be seen from what Harms says in the January number of the "Missionsblatt," 1857. "This mission paper, my dear readers, is the first publication issued from our new printing press. This printery greets you all with this paper and asks you to thank God with us that everything so far has succeeded and to pray with us that the printery may be a blessing and work for the glory of God as long as it exists. God gave grace that we were enabled to erect and equip the plant without debts. And yet there is a debt resting on it, which cannot be paid as long as it exists, the debt of gratitude toward God our Savior who was the originator and the executor of the plan, and the debt of gratitude toward all the faithful assistants, whom He aroused among men to build and equip the house. This double debt, which we can-

not liquidate we will endeavor to place on interest. I believe our mission paper and other good books will be the interest pleasing to God and men."

Chapter XI

The End

FEW MEN have been as busy as Louis Harms. His pastorate of a large country congregation would have been enough to keep an ordinary man fully occupied to the very limit of his capacity for work; especially when we consider that Harms was not satisfied to do only what was absolutely necessary to meet ordinary demands. His ambition was to have a spiritually well-fed people and to give every individual under his pastoral care the attention which was necessary for the proper development of faith and godliness. Add to this the planning of the mission, its care and development, the extensive correspondence with missionaries, friends and supporters of the mission, editing of the misson paper and superintending the printing plant, and his responsibility for the success of the whole undertaking and you have a mass of work sufficient to crush an ordinary man.

As the years rolled by this load began to tell on his health. He never had been a man

of extraordinary physical powers, but he certainly had unusual endurance and a will power that stopped at no opposition. He was troubled with rheumatism which often caused him the severest pain. He was ruptured and toward the end of his life dropsy set in. But the real cause of his physical break-down was overwork. There is no doubt, too, that worry had a great deal to do with it. Things did not always go smoothly. Severe storms passed over the mission. It was an especially trying situation when a number of his missionaries in Africa refused to submit to the Superintendent August Hardeland whom he had appointed to supervise the work. Harms looked upon this as rebellion against constituted authority. The missionaries in question afterwards saw and acknowledged their mistake yet their defection caused Harms no end of worry, although he never lost faith in the final outcome.

Even when his health began to fail he never consented to be relieved of part of the work. He did not even seek medical aid which might have brought at least temporary relief. He was not on principle opposed to the use of medicine. He writes: "Why should a Christian despise a health resort or medical treatment? It see no reason for this. When a man puts his confidence in health resorts or

treatments he certainly sins, for he makes these things his god. But when a man has the confidence that God can and will help him by means of a health resort or a course of medical treatment, he is no idolater, but acts perfectly right as a Christian. If this were not so then why did the Lord use spittle to heal the blind, when He would have been able without spittle through the Word alone to effect a healing? Or why did he give Moses a staff to work miracles when he would have been able without a staff, through the Word alone, to do the same thing?" He argued that in any case a Christian should put his confidence in God who works either through external means or without them just as He pleases. Whilst he considered the use of medicine from this point of view perfectly correct yet for himself he made very little use of it. On one occasion when he was quarantined on account of an attack of smallpox he writes: "During my sickness from smallpox God was very gracious to me. It was a blessed isolation with the Lord. God is very good and gracious. He is a living God and so few people know this at the present time."

His physical powers were declining yet mentally he was still vigorous and insisted on doing his work as usual. On one occasion he

said: "I cannot pray to get well, but this I do ask of the Lord that he will allow me to preach as long as I live. Then I am ready to go home." Work, especially that of preaching, was not a drudgery to him but a real pleasure. He dreaded nothing more than the thought of being helpless and unable to work. And God heard his prayer. Only one Sunday before his death did he miss preaching.

As he felt his end approaching he was much concerned about the future of the mission. Who would assume its leadership after he was gone? It was no easy task and yet so much depended on proper leadership. The direction of the work had been so absolutely in his own hands that it would be a hard matter to find some one to fill his place. A novice certainly could not do justice to the task. Harms insisted on appointing his own successor and as such he selected his brother Theodore, who had so faithfully assisted him in the work. July 27, 1865, he writes to the missionaries: "My dear Children: I cannot keep from you the fact that I am growing very weak and that my strength is declining; whilst I am still conducting all the services, and God permits me to do so; for my mental powers are not broken down. But I can no longer walk to church, but must have myself taken there in

a wheel chair. Neither am I able to hold the meetings at the parsonage, which is very painful to me. Now since I do not know what the Lord has determined concerning me, you will be especially interested in knowing about the future of our work. Since I have reserved the right of appointing my own successor as director of the mission without any interference on the part of anyone, I hereby notify you that in case of my death I have appointed my brother, Rev. Theodore Harms of Mueden, as my successor. The differences that existed between us have been settled perfectly and I am able to turn over to him the direction of the mission in perfect confidence."

He felt his end approaching and was anxious to set his house in order, so that the great work of his life would go on without interruption. What he had begun was not to be the work of one generation. He confidently hoped it would not die with him, for it was the Lord's work. He was sure that the work of preaching the blessed Gospel of Christ to the heathen must go on to the end of time and he hoped the Lord would make use of the Hermannsburg mission for many years to come. In view of this conviction and hope he appointed his own successor to avoid all dispute and he appointed one who had demonstrated

not only his interest in the work but his ability as a leader.

His last days were not days of ease but rather of great pain and distress. He was not to fall asleep gently but as a good soldier of Jesus Christ he was to die fighting to the very last breath. The nature of his disease, dropsy, was such that rest was out of the question. Whether lying down or sitting up he was never at ease. His struggle for breath was pitiful. In his distress he prayed: "Lord Jesus, Lord Jesus, come quickly, and help me, take me home, I can endure it no longer. Come quickly, come quickly." It was on the 14th of November, 1865, at 3:30 A. M., when his weary soul took flight to that rest which is in store for the people of God. His last audible words were a prayer of his childhood: "Hilf Gott, allezeit, mach uns bereit zur ew'gen Freud und Seligkeit." (Lord help us at all times. Make us ready for eternal joy and salvation.)

The funeral services were held on the 17th and such a concourse of people the old village of Hermannsburg had never seen. The old church did not begin to hold the thousands who had gathered to pay a last tribute of respect to the faithful witness of the old Gospel, and to the friend of the poor heathen who had stirred the hearts of God's people far and near to a

higher appreciation of their responsibility as torch bearers of the saving truth. Dr. Meyer of Celle acted as liturgist; Dr. Niemann of Hanover, representing the royal family, made an address based on Philippians 1, 21: "For to me to live is Christ, and to die is gain." His brother Theodore preached the funeral sermon using as text John 17, 3: "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom thou hast sent." This was the passage which had played so important a part in the conversion of his sainted brother. Missionary Prigge and Rev. Blumenthal spoke at the grave. Louis Harms reached the age of 57 years, 6 months and 8 days.

This biographical sketch of Louis Harms can not be brought to a close better than by giving the funeral sermon which his brother Theodore preached over his remains in the old church at Hermannsburg, November 17, 1865.

SERMON *preached at the* FUNERAL *of* REV. LOUIS HARMS *in the old church at* HERMANNSBURG, *Germany, November 17, 1865, by his brother,* THEODORE HARMS.

Hear the Word of God written in the Gospel of St. John, chapter 17, verse 3: "This is life eternal, that they might know thee the

only true God, and Jesus Christ whom thou hast sent."

Our departed, never to be forgotten, father was born May 8, 1808, in Waldsrode. His father was the Rev. Hartwig Christian Harms and his mother Lucie Dorothea Friederike née Heinze. In holy Baptism he received the name George Ludwig Detlef Theodore. He was brought up by his parents with all tenderness yet under strict discipline, and early in life showed unusual gifts which were developed by the most careful instruction and an iron diligence. It 1817, at the age of 9 years he moved with his parents to Hermannsburg which, in more than one respect, was destined to become his earthly home. At the age of 16 years he entered the high school at Celle and at once became a member of the senior class and after a two years' course graduated with honors and was ready for the university at Goettingen. Here he studied for three years, from 1827 to 1830.

The rankest infidelity prevailed at this university and the young man, himself without faith, hungering after knowledge, was repelled by science falsely so called, pursued his own way and determined, if possible, to master every branch of human knowledge in order to satisfy the emptiness of his heart. Philosophy,

Mathematics, Physics, Astronomy, Geology, Theology and the languages pertaining to this science, as well as Sanskrit, Syrian, Chaldee, Italian and Spanish were studied with great diligence, but he found no peace. On the contrary he came to deny the very existence of God. Then the Lord had mercy on the ambitious youth whom he had destined to be a chosen instrument for his work. One night, in pondering over the 17th chapter of St. John's Gospel, light came into his soul. The prayer of our great High Priest and Bishop, Jesus Christ, softened and enlightened his heart. From this time on the Lord directed the course of his life.

After having passed the examination with honor he came to Lueneburg as private teacher in the family of Chamberlain von Linstrow where he remained nine years. His residence here was a blessing to the family as well as to the town. The fellowship with believers was of the most cordial nature, so that he always held this place in grateful remembrance. Then he accepted a position as private teacher at Lauenburg in the home of district architect Pampel where he remained until 1843. Here also his sermons and Bible lectures were abundantly blessed. He declined a proposition to teach in the mission house at Hamburg and a call to a

pastorate in New York City. God had designed him for Hermannsburg.

In 1843 he returned to Hermannsburg to help his aged father. At the request of the later he was appointed assistant pastor and installed on 2nd Advent Sunday. After the death of his father in 1849 he was made pastor of the congregation and preached his introductory sermon on the 21st Sunday after Trinity, his text being the Gospel lesson for the day, The Nobleman's Son. I need not tell you what he accomplished in these 21 years, you all are his witnesses and your tears bear testimony. "Woe is me," he once said, "if I reach old age in full strength." He was his own prophet. Consumed in labor to the very last remnant of strength, tired to death, an old man at 57 years, but a youth in vigor and fire of spirit, he used himself up in the service of his Lord, his congregation, his mission, and all whom he was able to help. He remained unmarried. In jest he once said: "I have no time to take a wife." But in fact, his sweetheart, his bride, was Hermannsburg. A week ago he conducted a funeral and just eight days later he himself was a corpse. Everything that men could do was done to care for him, but the Lord Himself became his nurse. On Monday last at 11 P. M. the death struggle came. The pains were in-

describable, but no word of complaint escaped his lips, rather prayers, fervent, persistent, impetuous, were muttered. The Lord had mercy on him, at 3:30 in the morning he quietly fell asleep. It took rheumatism, asthma, dropsy and a rupture to kill this poor body. He overcame in the power of the Lord, a chosen instrument of our Savior. His age was 57 years, 6 months and 8 days.

This is briefly the obituary of our memorable father in whom the words of our text were verified: "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent" for this is the word through which he was converted to the Lord. Where the Lord Jesus is not known there is not life; there is death and corruption, even if outwardly everything is grand and glorious. Without Jesus there is no real knowledge of God. For He alone has revealed to us what God is, because He alone has known God as the living God himself; therefore without Him there is no life, and to know Jesus, to love Jesus, to have Jesus in the heart, is life and salvation. It is He alone who fills the dreary and desolate human heart with holy peace and satisfaction, so that it needs nothing else and desires to know nothing else besides Him.

Our departed father possessed gifts and knowledge such as few have been blessed with, but his heart was empty and restless with all his knowledge, and his talents even fed his pride, but did not help him into the heavenly kingdom. In his younger years he could after reading a poem of 20 pages but once, repeat it verbatim. But all this did not help him in the matter of his salvation. In his unconverted state he was also kept from gross sins, and kept his body chaste and pure, because the abominations of lust and vice which ruin so many a poor soul, were an aversion to him. Honor was everything in his estimation. He once wrote in the album of a friend: "Courage in the vicissitudes of life! Even if the last support breaks and all is lost, if only honor remains." This was a true expression of his sentiments at that time. He never knew what fear was. "Never in my life have I been afraid," he once said, "but when I came to a knowledge of my sins I fairly trembled at the thought of the wrath of God." This strong sense of honor kept him from many sins. His tender love for his parents and especially his mother kept him from sins of the flesh. When the temptation came God placed before him the picture of his memorable mother (for at that time he knew not the Savior) who had

given him birth, nursed him, and no human power could draw him into the mire of sexual impurity. So he developed in body and soul, a master in fencing and swimming and an untiring walker, chaste and free from gross sins, preeminent in science, the pride of his parents. With him everything went in a rush. When I once asked him why at the university he did not work in company with others he answered: "They are too slow." He worked with might and main. Things would have to bend or break. But his heart was desolate. Anger, pride and unyielding stubbornness made him a terror to us younger brothers and sisters.

But how changed he became when he was converted. The Saul breathing forth threatenings became a gentle Paul. Up to this time he went his own way, now the Lord directed his steps. He kept him severely under the rod. From now on sufferings and tribulations never ceased. Continual sickness, of the most painful character, kept him in check, and I have often thought to myself: why must this man suffer so much? But men never could have subdued him, only the Lord through his Word and afflictions could do this. Now eternal love which had pardoned all his sins, which had satisfied his longings in the knowledge of Him who is life, led him at will and now he was

resolved to serve his Lord with all fervor and to risk all in order to publish the honor and glory of His name, who was all in all to him. But by severe struggles he had to free himself from pietism and unionism and attain Lutheran clearness and simplicity of faith, and therefore he had such a treasure of inner experience, such an understanding of the questions and troubles of those seeking salvation, and such gentle and careful tact in handling the germs of Christian life wherever he found them, so that he exercised a most wonderful attraction upon all with whom he came in contact. He was in dead earnest in following and serving the Lord. His conscientious fidelity was extended to the minutest details and yet there was nothing legalistic about him even if he did go so far as always to pray either standing or kneeling and never ate even an apple or a piece of bread without thanksgiving.

We all know how faithful he was in his care of individual souls, in his sermons and in his whole ministerial office. He did not want to be helped, so long as there was a bit of strength left in him. He was bound to use it in the service of the Savior, since the Savior gave his last breath and his last drop of blood for us sinners. Indeed, to know Jesus Christ, this is life eternal, it was his life also, which

so long sustained the weakness of his body, so that no one who heard and saw him preach could believe that such sermons, full of fire and life, of power and endurance, at services lasting four or five hours could be delivered by one who was in danger of collapsing every moment. And now this light is extinguished.

O, my beloved, I loved him as dearly as I loved no man on earth, and he loved me as he probably loved no other human being. I am much indebted to him, and cannot express my sentiments on this occasion. How difficult it is for me to preach this sermon. But I do not complain that my beloved brother has passed away, but rather that such a man who was the most faithful among the faithful in the land, who was the strongest among those of our deplorable times who are willing to risk all for the sake of faith, that this man now lies in the coffin here, this is enough to break my heart. How many are there who in the controversy about the renunciation formula in baptism stood firm and made no compromise with unbelief and their consciences? He remained firm and faithful to the end, a man — and men is what we need in our day.

But I vow in the presence of this corpse and of the Lord God, not to yield nor waver, not a finger's breadth, and rather to sacrifice

my office and life itself than deny my Lord and His truth. May the Lord our God say yea and amen to this. And now, my dear Hermannsburgers, I have a serious word to address to you. You are a congregation to whom the whole world says: Honor your father, not only with tears, honor him with fidelity of faith, and purity of life. Never consent to receive a preacher who is not faithful, true and pure in the confession of the Lutheran faith, so that the pure preaching of Lutheranism may at all times be heard from this place. Your father would turn in his grave if you tolerated false doctrine. Some time ago he said something that penetrated to my bones and marrow. He complained of the hardness of heart, levity and wickedness of so many of his parishioners. This grieved his soul almost to death. "Often I am tempted to believe I have labored in vain." In his many struggles he was sued at court sixty-five times, but before his death he burned all these papers, or there would be some wonderful things brought to light, and many who are here have accused him at court whom he endeavored in his prayers to save before the court of heaven. I have a right thus to speak to you, for I am his brother and also a Hermannsburger. Honor your father by turning with all your

hearts to the Lord, so that you may as a faithful, holy, pious congregation be the best monument which can be erected to him. And you, mission students, who stand about his coffin with hearts filled with grief and weeping eyes, true, such a pastor the congregation and such a director the mission house is not likely again to get, but honor and praise him by giving yourselves entirely to the service of the Lord as he did, when you go out among the heathen. But we pastors and teachers, who have in him such a shining example of faithfulness in office, of love and faith, of firmness and holiness of life, let us be faithful unto death, that we may not, yielding to the worldly wisdom of our times, deny the truth, but make the motto of our brother: "What is right is wise," our rule. He was a man we can follow although we may not be able measure up to him.

Now he is with his Lord in heaven. Who would doubt it? O God, be praised a thousand times that he is rid of this wicked sinful world, which he so valiantly opposed, that he now sees the face of his Savior, whom he knew in faith, and was blessed and whose name he so faithfully confessed. Yonder, before the throne of God, he prays even more fervently for his dear Hermannsburg, as the child of his heart, the mission, his dear Lutheran Church, and all

the many souls whom he here so faithfully brought before God in prayer, and he will forget none. His last prayer was: "Lord God, help at all times, make us ready for everlasting joy and salvation. Yea, come Lord Jesus! Amen." May our end be as the end of this just man. Amen!

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